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ART. LXXXVII. *Homeri Carmina cum brevi Annotatione. Accedunt variæ Lectiones et Observationes veterum Grammaticorum cum noſtræ ætatis Criticâ. Curante C. G. Heyne. Ilias.* Tomm. viii. pp. circiter 5600. Lipſiæ, in Librariâ Weidmanniâ. Londini, apud Payne, Evans, Payne et Mackinlay, &c. 1802.

ILLI robur et æs triplex
Circa pectus erat,— - - - Bold was the man who launched his ſkiff upon the yet unexplored ſea; but ſurely not leſs adventurous is he who embarks upon the wide ocean of criticiſm which here opens to his view. We have indeed a chart ſupplied to us, and the veſſel is ſteered by an experienced pilot. But the voyage is long; ſhoals and quickſands lie in our way; the direction in many caſes profeſſes only to ſhew us our difficulties, and in others entirely fails us. To drop the language of metaphor; an inquiry into ſuch an edition of ſuch an author furniſhes employment for the moſt extenſive learning, aſſiduous labour, and the moſt acute diſcrimination. The origin itſelf of this wonderful book is wrapped in a cloud of myſtery; the contents ſupply materials in regard to fact and ſpeculation of the moſt intereſting kind; the moſt ſubtle queſtions of grammar and criticiſm occaſionally preſent themſelves for diſcuſſion; and ſince the Poems of Homer have been long and juſtly regarded as the moſt important production that even Greece has furniſhed, the labours of many ſucceeding ages have been employed in illuſtrating, and ſometimes, it muſt be confeſſed,

in obſcuring their meaning. Hence it ſhould ſeem, in order to gratify fully the wiſhes of our readers, and properly to appreciate the merits of ſuch a publication, that a ſimilar union of talents might be required in the critic and in the editor.—To eſtimate duly the excellencies, or to correct the errors of ſuch a performance, it may be thought that a reviewer ſhould be completely maſter of the whole ſubject in all its bearings and proportions; that he ſhould be enabled to mark diſtinctly what was neceſſary to be performed, and what has actually *been* performed; where the ſubject is placed in all the light which the ſtate of knowledge hitherto attained upon it will allow; where a fondneſs for ſpeculation tranſgreſſes the ſober bounds of judgment; and where preciſion, learning, and taſte, concur in repreſenting with full effect the language and alluſions of theſe truly venerable compoſitions.

Such were the reflections which occurred to us in commencing our examination of theſe ponderous volumes; preſenting, as they do, beſide the matter common to all editions of claſſical authors, the moſt intricate and curious topics in Hiſtory and Philology. In thus candidly repreſenting our ideas, we ſhall ſcarcely be accuſed of ſo much arrogance as to imagine that we poſſeſs all the qualifications requiſite for the execution of a deſign ſo difficult and comprehenſive.—But we feel ourſelves called upon by many urgent motives to engage in a taſk which otherwiſe we would willingly have declined. Many of our readers may be unwilling to purchaſe, many have not leiſure to peruſe, this maſs of critical and erudite matter. To all ſuch, therefore, we conceive that a plain, perſpicuous account of the editor's deſign, and of the manner in which it is carried into effect, cannot fail to be acceptable; and to the editor himſelf it would be an act of injuſtice, were we to withhold that tribute of praiſe, which, after an imperfect but impartial ſurvey of his labours, we ſhall be called upon to beſtow. In the mean time, to exculpate ourſelves from any charge of attempting to vie with him in the knowledge of his author, we beg leave to cite one of his own obſervations: "Arrogantiæ plena res eſt, poſtulare ab aliis, qui ad ſcriptorem aliquem legendum accedunt; fac eos liberalibus doctrinis bene imbutos eſſe, ut omnia in promptu habeant, quæ tu multorum annorum ſtudio undecunque conquiſiviſti." Præf. p. xlvii.

Amidſt the labour which for ſo many years has been prodigally employed by foreign ſcholars upon the writings of Antiquity, it is a ſubject of juſt ſurpriſe that ſo little, comparatively, has been devoted to the Father of Grecian Poetry. The learned and ſplendid work of Villoiſon is confined to the text of his author and the Greek Scholia, which he found in the Venice

Venice MSS. Wolfius has exhibited only the text, conſiderably improved indeed, but without any comment. If then we except the additions made by Erneſti to the matter ſupplied by Clarke, no work has appeared for the purpoſe of clearing the venerable Bard from the difficulties in which his dialect, and even conſtruction, ſometimes involve him; of explaining the alluſions to ancient uſages and events, and of enabling his readers more thoroughly to enjoy his beauties, and to comprehend his meaning. No one, in ſhort, has undertaken to perform that office for Homer which Weſſeling performed for Herodotus, Schutz for Æſchylus, Brunck for Ariſtophanes and Sophocles, Muſgrave and Beck for Euripides, Schweighæuſer for Appian and Polybius, and Profeſſor Heyne for Tibullus, Apollodorus, Pindar, and Virgil. Many, doubtleſs, have been deterred by the difficulty of executing a work which requires an union of peculiar, and almoſt oppoſite, qualifications. The learned are well aware that an editor of Homer ſhould combine a reliſh for the higher ſpecies of compoſition with the capacity of duly appreciating the lower; he ſhould have a mind adapted to the ſurvey of the moſt comprehenſive queſtions, yet ready to deſcend to the moſt minute; he muſt turn his attention without diſguſt from the moſt exquiſite ſtrains of poetry to the dulleſt and moſt methodical proſe; he muſt be enthuſiaſt enough to be in raptures with the writings, and philoſopher enough to examine with a candid and impartial ſpirit whatever may be advanced againſt the writer. To an intimate acquaintance with Hiſtory, Antiquities, Geography, Chronology, he ſhould add a deep inſight into the connexion between manners and language, between the ſtate of ſociety and the powers of the imagination.

At length the arduous taſk has been undertaken by Profeſſor Heyne; a ſcholar who is known to poſſeſs many of the requiſites for ſuch a deſign, and who has been fortunate enough to receive much valuable and ſeaſonable aſſiſtance from the moſt eminent among the foreign *literati* towards its completion. Of the manner in which this deſign is executed, ſo far as the Iliad is concerned, it now becomes our duty to give an account: and as it will aſſiſt our deciſion, and probably relieve the reader's attention, if we make ſome arrangement of the vaſt body of erudition before us, we think it expedient to conſider it under three ſeparate heads.

Firſt, we propoſe to give the Hiſtory of the preſent Edition, including a conciſe view of thoſe which have preceded it.

Next we ſhall examine the *excurſus*, which are plentifully ſcattered throughout this edition, and particularly ſome which

are placed at the end of the work, relative to the age of Homer, and the authenticity of his writings.

In the laſt place, we ſhall take a view of the text, annotations, and obſervations; that is to ſay, the matter which properly belongs to theſe volumes as an edition of the Iliad.

The hiſtory of this work is contained in the Præfatio, conſiſting of li pages, and a Commentatio de ſubſidiis ſtudii in Homericis occupati, extending through cxviii. The former is, as uſual, prefixed to the work; but the latter is placed at the beginning of the Third Volume; and this diviſion is in ſome reſpects awkward and inconvenient. The editor, indeed, is aware of this, and alleges a plea which to us ſeems inſufficient. "De *editionibus, codicibus, ſcholiis*, et *hujus editionis ſubſidiis novis* à me diſerte narrata, maluiſſem ſane huic narrationi ſubjicere; ne tamen prioris hujus Tomi moles nimis magna exſurgeret, *rejecta ea ſunt in Tomum tertium*, qui verſionem Latinam comprehendit, et iſtis accedentibus locum opportuniorem afferebat. Præf. p. xlviii.

Theſe two ſeparate parts contain the matter uſually comprehended in Prolegomena; and the ſubject of them is ſo much the ſame that we are continually referred from the one to the other. It ſeems as if the Commentatio had been written firſt, with the deſign of adding a very ſhort Preface; but that, from ſome reaſon which does not appear, the plan was altered, and thus occaſion given to ſome redundancies which might have been avoided. We ſhall endeavour to extract from them the information peculiar to each, and to eſcape the confuſion into which Mr. Heyne has fallen.

His ideas upon the manner in which an edition of Homer ſhould be executed, and conſequently the views with which he engaged in it, are thus briefly explained:

"*Conſilium* igitur, *huic operæ in Homero edendo propoſitum*, fuiſſe profiteor fere hoc: ut, præter illa, quæ omnium auctorum claſſicorum editionibus ſunt communia, in lectione et interpretatione recte conſtituendâ, ſub adſpectum adducerem ea, quæ et veteres et recentiores in Homerum commentati ſunt utiliter; levioribus quidem ſaltem verbo memoratis, gravioribus conſiderate expoſitis: cum tamen in Homero multò magis de veterum, grammaticorum inprimis, curis judiciiſque, quænam illa fuerint, quæratur, ſtudium adhibendum eſſe viſum eſt, ut omnis hæc grammaticorum doctrina, ex Scholiorum, Gloſſariorum, et Commentariorum farragine conquiſita, iiſque quæ ad poetam haud ſpectarent, liberata, uno obtutu facile comprehendi poſſit; ita, ut tandem de eorum meritis recte pronuntiare liceret. Recentiorum autem ſtudia in Homericam poeſin, cum ea, quæ ad criticen et interpretationem grammaticam ſpectant, tum illa altera, quæ in poeſi ipſâ, carminis conſilio, indole ac præſtantiâ, verſata ſunt, quandoquidem non minus ſunt illuſtria,

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id mihi agendum in primis esse perspexeram, ut ea cum consilii summâ conjungerem, judiciumque meum qualecunque subjungerem."—Præf. p. viii.*

Mr. Heyne was fully aware of the difficulty, if not impossibility, of executing the work upon so enlarged a scale without assistance. He was, however, by no means satisfied of the propriety of merely reprinting Ernesti's edition. When therefore he was solicited by Ernesti himself, and by his publisher, to superintend another edition of that work, he declined the proposal. At length, however, he was induced to undertake the task in a way conformable to his own ideas of the character of the author, and the importance of the matter; and soon after the year 1779 prevailed upon Sam. Fr. Nathan. More, a scholar well known by his labours upon Xenophon, to become his associate. The attention of More was called off from profane to sacred literature: but our editor was enabled to avail himself of the industry and learning of Beck, of Matthæi, of Jacobs, and lastly of his friend Nöhden: and, in fact, most of the drudgery belonging to the work appears to have been performed by these gentlemen. If we are not mistaken, they collated all the manuscripts, and transcribed all the Scholia which have been consulted and used for the purpose of this edition. The Professor's labour, therefore, has been confined to an examination of the printed copies, and to the study necessary for selecting, arranging, and improving the materials furnished by his learned co-adjutors.

In the year 1788, Villoison's splendid edition of Homer issued from the press, and produced a similar effect upon Heyne to that which Wolf describes it to have produced upon himself. It infused into him a spirit of generous emulation, and supplied an additional stimulus to his important and meritorious labours.

Soon afterwards, by the influence of the present worthy and learned Bishop of St. David's, the Master of Trinity College, Cambridge, was prevailed upon to send across the sea a copy of Homer, containing various readings and critical remarks in Bentley's hand-writing. He obtained also, for some time, the possession of Mr. Townley's manuscript, by permission of its liberal and accomplished owner.

Upon this subject, although we sincerely rejoice that the venerable editor has received these testimonies of regard to his character, and has thereby been cheered and assisted in his labours, yet we must enter our protest against the transmission of such literary treasures beyond sea. We remember that the manuscript of Photius, which is deposited in the library

* See also pp. xxiii. xxix.

of the same learned Society, was conveyed to the continent in a similar manner some years ago. If it had been lost, (and against such a calamity there can be no security whatsoever,) the world would have been deprived of those benefits which, we trust, Professor Porson's well-known diligence and incomparable attainments will soon permit it to enjoy. A collation of MSS. upon the spot where they are deposited, would, we conceive, answer every necessary purpose: and, for that reason, the probability of losing what cannot be replaced ought by no means to be hazarded.

Having given an account of some other communications, essential to his design, and highly creditable to those who imparted them, Mr. Heyne proceeds to detail the steps he took in order to obtain such illustrations of the reading and of the sense of his author, as might be derived from passages quoted in other writers. Here again he had assistance from Beck, who supplied him with extracts from Maximus Tyrius, Aristides, Sextus Empiricus, Diogenes Laertius, Stobæus, Eunapius, Gregory of Corinth, the Scholia of Theocritus, and those upon the Ajax and Œdipus of Sophocles; from some parts of Plutarch also, and the two first books of Athenæus. He had recourse, moreover, to some learned students in the university of Goettingen, upon whose industry he bestows due praise; and by these means was enabled to collect from almost every writer of note whatever related to Homer.* How much, or rather, how little, this labour contributed to the better execution of his design, may be seen in his own words:

"Fructus tamen operæ ipsâ spe fuit minor haud parum: id quod jam ante rem tentatam prævideram. Etenim longe maximus locorum laudatorum numerus constat versibus in sententias et proverbia versis, itentidemque recitatis, forte et variatis, ita tamen, ut pro lectionis varietate haberi res nequeat; alius numerus, haud illo minor, versibus, quos sæpe in Homericis iteratos orationis illustrandæ, variandæ, et ornandæ causâ, adhibuere scriptores; in primis ex prioribus rhapsodiis. Ex utroque genere, maxime in Plutarcho, Luciano, Aristide, et similibus, pauca mihi visa sunt satis esse digna, quæ adscriberem; nisi forte in iis versibus, de quorum antiquitate aut veritate dubitatio aliqua aut habita esset, aut haberi posse videbatur†. Pauciissimi autem sunt versus ex iis locis petiti, in quibus aliqua lectionis ambiguitas vel sententiæ et juncturæ obscuritas habetur; in quibus sane operæ, in ceteris jejunæ et exilis, fructus aliquis, interdum satis memorabilis, provenit." p. xxi.

* Let it, however, be remembered that Wolf professes to have undertaken this same labour, and that he does not depreciate the advantage of it so much as our present editor. See his Prolegomena, pp. xvi. xvii.

† Is the Professor here correct in his tenses?

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We confeſs, we ſhould have expected more important reſults from the united labours of ſo many ſcholars. Indeed, the editor himſelf acknowledges that a more complete examination of theſe materials would have produced further advantages. "Inquirere tamen in ſingula, excutere editiones antiquas, et inſpicere codices, non eſt ejuſdem hominis, qui in ſummâ operis exſequendâ induſtriam locavit." (p. xxii.)

From this paſſage, as well as ſome others*, in which he ſeems to ſhrink from the toil, and depreciate the uſe, of collating MSS., we may fairly conclude that Mr. Heyne is not thoroughly converſant with this branch of literary reſearch: nor, indeed, in his former editions of claſſical authors, has he diſplayed that profound inſight into the principles of language, and that exquiſite acumen in correcting the errors with which, the efforts of antient genius are occaſionally deformed, which, in our unrivalled countryman, Mr. Porſon, accompany, and, in part, are founded upon, deep and painful reſearches into the muſty hieroglyphical records which ſtill ſurvive the depredations of time.

After relating the fluctuations which the ſtudy of Homer had undergone in Germany during the laſt century, the editor proceeds to detail his reaſons for beſtowing much pains upon the grammatical interpretation of his author in the notes which accompany the text, as well as in the obſervations. Our limits will not allow us to tranſcribe what is ſaid upon this point, pp. 31 et ſeq.: but we refer to it with pleaſure, as containing ſome very ſeaſonable cautions for young readers of Homer.

In conſidering what reading of the text he ſhould adopt, the Profeſſor thought it incumbent upon him to aſcertain the ſources of that which is generally received. As it was neceſſary,

* "Librariorum vitia ſexcenties enotare liberalis ingenii induſtriâ indignum eſt." (p. xxxvii.)—"Cumque, quicquid diplomatici pronuntiant, non minus lubricum ſit omne hoc de conſtituendâ accurate codicum ætate judicium." (Tom. iii. p. xxxviii.) "Enimvero, ſi jam habes apparatum variantium lectionum, videbis, falce jam immiſſâ ſegeti, ſe offerre partim librariorum errores et calami ludibria, vix enotatu digna, partim varietates ſollennes, ut in parte codicum ſic, partim aliter legatur: ita vero otioſam operam eſſe, annotare, 'etiam hunc, vel illum, et tertium et ſic porro codicem ita quoque legere:' ſatis enim eſt, ſemel bonam lectionem auctoritate legitimâ eſſe conſtitutam; in his tantum *optimi codices* in cenſum veniunt, auctoritatem afferentes; vulgares fruſtra nulloque cum fructu memorantur: Nunc eæ tantum varietates oculos noſtros in ſe convertunt, quæ ab aliorum codicum profeſſione prorſus recedunt, et nova, nondum aliunde nota, ſuppeditant,' &c. (p. cxi.)

ſary, for the complete attainment of this end, that he ſhould have recourſe to the preceding editions, it was his good fortune to reſide in an Univerſity which is furniſhed with a library as valuable in regard to ſelection and arrangement as any in the world. While we peruſe the acknowledgments which he makes to this admirable inſtitution, and call to mind what we have learned reſpecting it from the accounts of intelligent travellers, our reflections are embittered by very keen ſenſations of regret. It is to us a moſt melancholy reflection that a proviſion, wiſely and bountifully made by our Sovereign for the advancement of learning, ſhould be now at the mercy of his bittereſt enemies; who, ſo far from ſoftening the horrors of war by the refinements of civilization, may be regarded as a horde of barbarians, eager to involve every part of the habitable globe, except France, in a ſtate of hopeleſs poverty, ignorance, and degradation.

From an examination of the contents of this preface, it appears that a concurrence of fortunate circumſtances, added to the ready co-operation of many diſtinguiſhed ſcholars upon the continent, has made the taſk of preparing theſe maſſy volumes for the preſs leſs difficult and leſs irkſome than could reaſonably have been expected. The mind of Profeſſor Heyne is enriched by much taſte, and diverſified with an elegant variety of information: we ſhould, therefore, have lamented if he had been reduced to the neceſſity of collating and extracting all the ſcholia, which contain ſo much of the folly, as well as the ſenſe, of preceding ages. In proportion, however, to the aſſiſtance which the editor has received, and to the weight which has been taken from his ſhoulders, his readers might naturally expect ſo much more accuracy in deciſion, and ſo much more judgment in ſelection. That their expectations may not be too much excited, Mr. Heyne makes a feeling appeal to his age, and to the neceſſity he is under of devoting his time to other purſuits; an appeal which cannot be made in vain to *any* ſcholar; but particularly to thoſe who have ſighed, with this learned veteran, but ſighed in vain, for the "otium liberale et honeſtum." In our eſtimate of his merits we ſhall carefully bear theſe circumſtances in our recollection. Reviewers cannot but acknowledge ſuch a claim in an author:

ὡς ὄιδά γ' αὐτὸς, ὡς ἰπαιδίνυθεν ξένος,
ὥσπιρ σὺ — — —
— — χὤτι τῆς ἐς ἄυριον
οὐδὲν πλέον μοι σοῦ μέτιστιν ἡμίρας *.

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* Œd. Colon. 562. Br.

We cannot diſmiſs the preface without noticing another paſſage, and that with ſome regret. The work being printed at Leipſic, Mr. Heyne had not an opportunity of reviſing the proof ſheets: and as it was ſent to the preſs in detached portions, he ſeems to have been often indebted to his recollection only for the knowledge of what was contained in former parts of the work. By this circumſtance we loſe the benefit of his δεύτεραι φροντίδες. To this alſo may be owing ſome defects in the matter and arrangement, which are not confined to the Preface and Commentatio. As to typographical accuracy, the work does not appear to have ſuffered. The ſheets were corrected by Wendler, who ſuperintended alſo Mr. Heyne's edition of Virgil: and they who have chanced to ſee, as we have, an autograph of the Profeſſor's, will be ready to join in the praiſe which he beſtows upon his friend. "Nactus tamen eram foliorum prelo excuntium correctorem, quem facile ſibi quivis optabit, virum eximie doctum, cujus operam eruditam jam in Virgilio expertus eram, Car. Chr. Wendler, A. M. quem ſæpe miratus ſum in calami currentis vitiis verum vidiſſe et reſtituiſſe." (xlix.)

Let us, however, haſten to the matter contained in the Commentatio. This part of the edition is divided into the following ſections: I. De Editionibus Homeri. II. De Codicibus Homeri. III. De Scholiis, Lexicis, et Gloſſariis in Homerum. IV. De Subſidiis hujus Editionis. V. De Verſione Homeri Latinâ.

We ſhall give a conciſe abſtract from this view of the principal editions of Homer, as ſome of our own countrymen have a diſtinguiſhed place in it, and as very few of our readers can have acceſs to the ſources of information which lay open to the editor's inſpection.

The Editio Princeps of Homer was printed in folio at Florence in the year 1488. It was undertaken by Demetrius Chalcondyles the Athenian, at the ſuggeſtion and expenſe of two noble youths, the Nerii. The MSS. which Demetrius uſed were, according to Profeſſor Heyne, "ſi non optimi, ſatis tamen boni;" and he occaſionally improved the text by a reference to the commentaries of Euſtathius. The firſt Aldine is taken from the Princeps Editio; but the ſecond Aldine has many alterations, ſome for the better, others of a contrary deſcription; beſides many errors of the preſs. The firſt Juntine, the Louvain, and alſo the third Aldine, followed this laſt-mentioned edition.

From the two latter Aldines an edition was printed at Straſburg in 1525, in which alſo ſome uſe was made of the Florentine. The firſt Straſburg was followed by thoſe printed at Baſle,

Baſle, one of which Stephens made the groundwork of his edition; and this was afterwards adopted as the common text. The ſecond Straſburg profeſſes to have introduced ſome improvements, which, however, Mr. Heyne was unable to diſcover.

Hitherto no editions after the Florence, except perhaps the ſecond Ald. appear to have drawn any readings from MSS., and therefore we may apply to them what is ſaid of the Louvain,—"Memorabiles eſſe poſſunt in re typographicâ; in re criticâ auctoritatem non habent." (Tom. iii. p. xvi.)

At length, however, a notable improvement was made in the ſtudy of Homer, by the publication of his works with the Commentaries of Euſtathius. This took place at Rome in the years 1542—1550. The text, in ſome particular readings, agrees with that of the ſecond Aldine, although it was printed, or at leaſt corrected, from ſome manuſcript: and (quod mireris, exclaims Mr. Heyne) it differs from the copy which Euſtathius muſt have had before him.

The Roman edition is juſtly eſteemed, by our editor, of great value. But if he is accurate in the dates he has affixed, we cannot join in the wonder he expreſſes that ſucceeding editors did not make more uſe of it till the time of Turnebus. Turnebus printed his Homer at Paris in 1554; and the Roman edition was not completed till 1550: but little time, therefore, appears to have been loſt in turning the labours of the Roman editors to good account. There is no preface or notice to the reader in the Paris edition: but it appears to have improved very conſiderably upon thoſe which preceded it; many defects in the Aldine are removed; the Straſburg editions are employed with judgment; and at the end is a collection of various readings derived from former editions, particularly the Roman.

In 1566 appeared the magnificent work of Henry Stephens. It deſerves to rank among the beſt editions of Homer; but it owes much of its excellence to the diligence and judgment of Turnebus, which, however, Stephens had not the candour to acknowledge.

Of this celebrated work, the Profeſſor ſays:

"Magnis laudibus efferre alii Stephani operam ſolent, alii deprimere. Scilicet ceſſit ei laudi hoc, quòd editores eum ſequentes ſuperiorum editionum notitiam nullam habuere, eique omnia bona adſcripſere, quorum melior pars Turnebo debita erat. Fuit ejus opera non niſi ſubitanea, et in procinctu. Lectiones variantes in margine non ſunt ab eo congeſtæ, ſed ex ſuperioribus edd. Baſileenſibus maxime tranſcriptæ. Primus tamen certam rationem ſequutus eſt in particulis et præpoſitionibus. Omnino locum haud dubie tenet inter primores Homeri editores." (p. xxiii.)

In the year 1589, the ſame editor publiſhed all the works of Homer, with the Latin verſion of Portus. They were reprinted at Paris by Io. Libert in 1622—1624. "Adjectum in fronte; Editio poſtrema diligenter *recognita per* I. T. P."

The progreſs of this edition, till it became the common text in Holland and in England, is thus recorded by our editor:

"Evenit, neſcio quo caſu, ut Editio *Pariſ.* 1622, 1624, 8. per I. T. P. recognita fieret exemplum, quod Homeri ſtudia ad Batavos et inde in Britanniam transferret. Nam repetita eſt primo Amſtelædami apud Io. Raveſteinium 1648, 1650. 2 Vol. "Editio poſtrema diligenter recognita per I. T. P." Tum, iiſdem verbis Odyſſeæ adſcriptis, *Cantabrigiæ*, 1664, 8. Excudebat Joannes Field, celeberrimæ Academiæ typographus. Ilias autem cum titulo; *Homeri Ilias cum interpretatione Latinâ.* Adjectæ ſunt breves notæ marginales (mera ſunt lemmata rerum narratarum). *Editio noviſſima*, 1664, (alia exempla 1665,) 8. Hæc ergo fecit fundum ſtudiorum inter Britannos, mox de Homero tam præclarè merituros. Repetita illa eſt ſeqq. annis, Cantabrigiæ, per Jo. Hayes, 1679, 8.

"Interea editio *Schreveliana* vel *Hackiana* dicta prodierat: *Ilias græce et latine, cum Scholiis Didymi:* curante *Cornelio Schrevelio*, Amſterd. apud Elzev. et L. B. 1656. 4. quam paullo poſt acerbiſſime exagitârunt viri docti, in primis Meric. Caſaubonus Diatribe de nuperâ Homeri editione 1659, 8, add. præfat. edit. Cantabrig. 1689; propter Scholia brevia mutilata et corrupta: ſive negligentiâ id factum erat, ſive judicio pravo. Repetierant tamen eam Oxonienſes 1665, 1675, et ſuppletis in ed. 1695, ad calcem Scholiis omiſſis inde ab Il. Z, 346; ſubjectiſque Scholiis P. Victorii ad Iliad. ix. ab Horneio editis. Emendatius ſine Scholiis carmina poetæ, modo Ilias, modo Odyſſea, aut utraque ſimul, typis expreſſa ſunt aliquoties Oxonii, ut 1705, 1714." (p. xxviii.)

At length Barnes publiſhed his edition which ſomewhat improved the text of Stephens, as edited by Schrevelius. For the defects of this edition, Heyne appears ſtudious to apologiſe; and unqueſtionably the apology will appear reaſonable to thoſe, who conſider the comparatively low ſtate of Greek literature in this country at the beginning of the laſt century. It is true that Bentley was then alive: but we muſt conſider him as the father and founder of a new ſchool; which, if we produce the names of Toup, Foſter, Markland, Muſgrave, Tyrwhitt, and thoſe of our learned contemporaries, Porſon, Parr, Charles Burney, and Goodall, muſt be allowed to form a concentration of ability which may vie with any other ſchool of any other nation. We muſt, however, obſerve that Profeſſor Heyne does not ſeem quite ſo eager to do juſtice to the merits of Clarke as he is to thoſe of Barnes. There appears ſomething of a ſneer in what he ſays of royal patronage; and in the topics which are ſelected for commendation, he

he is careful to add ſome circumſtance that takes off from its effect:

"Nomen viri docti (he ſays) acuti philoſophi et theologi ſobrie philoſophantis carum et ſanctum mihi habetur. In Homeri editione utique fortunâ meliore uſus eſt, quam Barnes; nam regio juſſu editionem molitus erat, paratoſque adeo habuerat virorum doctorum plauſus jam ante opus inchoatum. Lauream ſibi paravit ex majore ſtudio grammatices et profodiæ, ſaltem in capitibus nonnullis et in obſervationibus ſingulis: quarum repetitione ubique inculcatâ faſtidium quidem movit intolerabile, utilitatem tamen iis ineſſe negari nequit, etſi earum ſubtilitas magnâ ex parte ipſo uſu Homerico elevatur: de quibus diſputatum eſt à me in excurſſ. I. et II. ad librum xvii. (P.) In reliquis Barneſiani in Homerum ſtudii fructus, nullo ipſe labore functus, appoſuit; varietatem lectionis inde tranſcripſit, ita tamen, ut, ſi curioſius eam excutere velis, ad Barneſium ſit redeundum. Ex ſuperioribus editoribus plura utilia in ſuas notas retulit, multa alia ex lectione claſſicorum ſcriptorum unà cum locis et verſibus Homericis in iis memoratis: quæ quidem diligenter à me enotata videbis, etſi eadem occurrebant mihi ipſi aut familiaribus meis antiquos ſcriptores in uſum meum perluſtrantibus. Quod loca Virgilii ex Homero expreſſa adſcripſit, liberalium litterarum ſtudioſis gratum fecit; modo non tot loca intuliſſet, quæ rem quidem eandem exprimunt, aut in quibus Græca cum Latinis convenire neceſſe eſt, quæ imitatione Homericorum expreſſa eſſe dicere nolim. Equidem Virgiliana loca omiſi, niſi in quibus ad interpretationem vel criticam aliquid elici poterat; reliqua ad Virgilium erant ſervanda: quippe ad cujus, tanquam ad Homeri exemplum ſe componentis, verba notationes iſtæ magis erant appoſitæ et congruæ. Clarke libro xvi. excudendo haud ſuperfuit, itaque filius è patris Manuſcripto reliqua, unà cum Odyſſeâ, ſupplevit. Prodiit editio a. 1729, 1740, 4. Vol. iv. et editio altera, 1754, 4. iv Vol. Lectio eſt, ut dixi, Barneſiana è Stephano ducta; à Clarkio in nonnullis locis emendata." (p. xxxii.)

This part of the Commentatio concludes with a very brief notice of the Glaſgow moſt accurate republication of Clarke's text; of Erneſti's improvements upon the ſame edition; and finally of Villoiſon's and Wolf's editions. We expected a more full account of theſe three laſt, and particularly of Villoiſon's: concerning which, however, Mr. H. promiſes to treat more at large in the fourth diviſion of this part of the work. We have looked for it in the place referred to, but in vain.

Concerning the MSS. of Homer (uſed in former editions) we gain very little information. We have before had occaſion to remark, that the Profeſſor is not very fond of this comparatively dry and very laborious ſpecies of knowledge; and nearly all that we are told is what was aſcertained before:

"Fundum

" Fundum noſtræ lectionis eſſe Ariſtarcheam, mutatam tamen in multis et variatam judiciis aliorum grammaticorum, interdum temeritate librariorum et vanitate correctorum; multis tamen in locis etiam emendatiorem et meliorem ipſâ Ariſtarcheâ." (p. xxxvii.)

In treating of Scholia, he divides them into three claſſes.

" *Primum* genus fuit *antiquiorum* Scholiorum, quæ ex Alexandrinæ Scholæ ſcriptionibus de ſingulis vocibus, lectionibus, diſputationibus coaluerant; ex his plurima ſunt ſervata in codice Veneto principe, quem Villoiſon doctâ operâ deſcriptum vulgavit; nonnulla quoque in Scholiis Townleianis et Victorianis; etiam in Scholiis brevibus, ſaltem utriſque ſunt nonnulla communia. (p. lx.)

Locupletiorem habemus claſſem *alteram*, in quâ locum primum tenet Codex Venetus B. Townleianus et Victorianus Lipſienſis, Leidenſis, Moſcuenſis; tum ceteri codices, in quibus Scholia meliora habentur, etſi admixtis aliis ſerioribus et deterioribus; in his ſunt codd. Vratiſlavienſes et alii, de quibus infra ſigillatim agetur." (p. lxi.)

" Tertiæ claſſis ſunt Scholia *brevia*, vulgo Didymi appellata, ex fonte diverſo à ceteris ducta, ſed ommino manca ac mutila, et multo pluribus aliunde adſcitis aucta, pleriſque etiam ex gloſſis interlinearibus. Debuit eſſe Codex aliquis antiquior bonorum Scholiorum, ex quo aliquis nonnulla excerpſerat; hæc excerpta in alios codices ſunt tranſcripta, et multâ cum interpolatione in aliis codd. repetita; unus ex his codicibus in manus venit Ioanni Laſcaris, à quo edita ſunt Romæ, indeque ab Aldo repetita.- -Quo caſu viri docti in nomen Didymi inciderint, quod iis præfixerunt, haud conſtat; nomen Didymi ex Ariſtarcheâ Scholâ in iis excitatur, uti quoque in aliis Scholiis paſſim: egit de his docte Fabricius." (p. lxii.)

Among the commentators upon Homer, Euſtathius holds a moſt diſtinguiſhed rank. His merits are accordingly diſcuſſed in this part of the Commentatio at ſome length. But we cannot reconcile what Mr. Heyne ſays of him in two different pages, and we are led to ſuſpect that the contradiction has ariſen from the haſte in which matter was forwarded to the preſs, " Ut librarii haberent copias paratas, quas typis ſuis redderent *."

In page lxvi. we read of Euſtathius:

" Plurimum profecit ex Lexicis rhetoricis; adſcripſit plurima ex Athenæo, Strabone, Stephano Byz. Habet quoque nonnulla Porphyrii. Verſatus valde fuit in lectione Tragicorum, Ariſtophanis, Lycophronis, Pindari, Theocriti, Heſiodi, Herodoti, Platonis: nam ex his videtur multa ſuâ ex lectione, non aliorum notatis, afferre."

In page lxxiii. however, and, what is more ſtrange, with a reference to what had been ſaid juſt before, we find the following very different ſtatement:

" Reliqua

* See Præfat. p. xlix. and our remarks upon it in a preceding page.

" Reliqua è Scholiis, quæ nactus erat, appoſuit; ideoque ea, quæ ex antiquioribus memorat, non ipſe obſervâſſe, aut legiſſe putandus eſt; ſed eſt grammaticorum omnis illa doctrina, niſi quod ex Athenæo, Strabone, et Byzantino adſcripta ejus ipſius induſtriæ deberi videntur."

In the account which is given by the editor of the new matter contained in theſe volumes, and the ſources whence it is derived, we feel an honeſt pride as Engliſhmen in diſcovering that the moſt valuable aſſiſtance has been afforded by the learning and liberality of our own countrymen. The Codex Bentleianus, that is, the copy of Stephens' Homer marked by Bentley's own hand, and the Codex Townleianus ſeem, according to Mr. Heyne's acknowledgment, the moſt valuable and intereſting novelties of this edition. The great object of Bentley, in employing his time upon this copy of Homer, appears to have been directed to the adjuſtment of the important queſtion of the Digamma. He has accordingly affixed it to thoſe words which in his opinion required it, and added ſome obſervations concerning it at the end of the book; and from the many eraſures and ſubſtitutions concerning this much diſputed, and at that time novel, ſubject, Mr. H. juſtly concludes that he beſtowed much anxious thought before he could thoroughly ſatisfy his own mind. From the materials thus furniſhed by this great ſcholar, Mr. H. acknowledges that he has derived more information than from any other ſource whatſoever. Bentley alſo collated ſome manuſcripts, and occaſionally added critical remarks, from all of which the preſent editor appears to have received important aſſiſtance. If our limits will allow us at a future period, we ſhall conſider more particularly what is advanced upon the queſtion of the digamma: but at preſent we muſt paſs on to the Codex Townleianus, about which Mr. Heyne appears to have made a diſcovery of ſome intereſt to the learned world.

In the year 1620, ſome ancient Scholia of conſiderable value were publiſhed upon the IXth book of the Iliad, by Conrad. Horneius, from a manuſcript of P. Victorius, at Florence. The manuſcript from which they were extracted, is preſerved in the electoral library at Munich; and the librarian, Ign. Hardt, furniſhed our editor with a tranſcript. When the Profeſſor compared this tranſcript with the manuſcript of our countryman, Mr. Townley, he had reaſon to conclude that the Scholia Victoriana were copied from this latter. At length upon further inveſtigation he aſcertained that this literary treaſure belonging to Mr. T. is no other than the famous Florentine manuſcript,—

—" quem

—" quem Lucas Holſtenius de Vitâ ac Scriptis Porphyrii c. vii. (ap. Fabric. B. Gr. Vol. iv. p. 244.) memorat: *extare*, ait, *Florentiæ apud Ducem Salviatum Scholia antiqua* in Poetam ἀδέσποτα, et multis in locis *vetuſtate* exeſa, quæ nonnulli Porphyrio, alii etiam antiquioribus auctoribus tribuunt."

" Nunc quoque aſſequutus ſum, (proceeds our editor,) *Victoriana Scholia* nihil aliud eſſe, quam apographum è codice iſto Salviati, nec mirum eſſe, ſi illa cum Scholiis Townleianis tam mirificè conſpirent; *unum enim eundemque codicem eſſe Florentinum Salviati et Townleianum.*" (p. ciii. &c.)

We ſhould here have concluded our account of the contents of theſe volumes for the preſent, but that we think our readers will be gratified with a few particulars concerning the Latin verſion of their favourite author.

It was not the intention of Mr. Heyne to have added any Latin verſion; and we confeſs that, in our opinion, it was wholly unneceſſary. All verſions, we conceive, have a tendency to prevent the ſtudent from attaining that accurate knowledge of the original which might be gained by the more laborious proceſs of conſulting lexicons and annotations; and, in the preſent edition, the notes which accompany the text are ſo full as to render the comment of a tranſlation uſeleſs. However, in compliance with the bookſeller's wiſhes, the editor has inſerted Clarke's verſion, as he found it in Erneſti, with ſome few occaſional alterations. Juſtin Divus appears to have furniſhed the baſis of the proſe Latin tranſlation of Homer. Henry Pantaleon was the firſt who corrected it. Divers learned men contributed to its improvement in the editions printed at Baſle, and, in particular, Seb. Caſtalio, ſo well known by his claſſical verſion of the Holy Scriptures. Caſtalio was followed by Spondanus and Portus; theſe laſt by Henry Stephens. The Cambridge editors, in 1689, profeſs to have altered it for the better. Barnes aſſumes the merit of ſtill further improvement: and, laſtly, Clarke reviſed it almoſt throughout; and, in ſome parts, gave an entirely new tranſlation. Although we are no friends to the uſe of Latin verſions, we confeſs that Clarke's has always appeared to us ſo excellent, as to deſerve more praiſe than what our editor is willing to allow. He ſays of it coldly:

" Poſt omnes tamen has virorum doctorum curas nolim eam ullo alio nomine cenſeri, quam quod, cum κατὰ πόδα facta ſit, verborum ſingulorum ſenſum qualicunque modo reddit; ceteroqui autem nec elegantiâ ſe commendat, nec ullo modo de poeticâ dignitate ac ſpiritu carminis judicium aliquod admittit, aut ullum ſenſum pulchritudinis inſtillat; nec niſi, quoties in verbis hæreas, rectè conſuli poteſt ac debet." (p. cxvii.)

(To be continued.)

ART. LXXXVIII. *Letters to a Young Lady on a Courſe of Engliſh Poetry. By J. Aikin, M. D.* 12mo. pp. 297. Price 4*s.* Johnſon, London. 1804.

A RELISH for poetry ſeems to be generally acquired at a very early period of life. The melody of numbers at once gratifies the ear, and affords facility to the exerciſe of the memory. Hence children dwell with peculiar pleaſure upon ſuch metrical compoſitions as come within the ſcope of their underſtanding. In the ſeaſon of youth, the imagination is delighted and the paſſions are moved by the ſtrains of the poet. The fair ſex have been deemed peculiarly ſenſible of the charms of "ſacred ſong;" and volumes of poems uſually conſtitute the moſt alluring portion of a young lady's library. Every one, however, who is at all converſant with literature, muſt be aware that, in the huge maſs of publications which are dignified by the title of poems, there does occur much matter offenſive to ſound morality and to juſt taſte. On this account the leſſons of a well-inſtructed critic are requiſite to direct the attention of the young and inexperienced to thoſe poetical compoſitions which beſt deſerve their diligent ſtudy. Thus will they avoid the riſk of imbibing the poiſon of bad principles, either moral or critical; and by the frequent contemplation of what is excellent in its kind, aided by a judicious expoſition of the characteriſtic merits and defects of the various authors whoſe works are put into their hands, they will by juſt degrees acquire

> —"a diſcerning ſenſe
> Of decent and ſublime, with quick diſguſt
> From things deform'd or diſarrang'd, or groſs
> In ſpecies."

In offering his guidance to the youthful ſtudent of the Britiſh poets, Dr. Aikin has made an important addition to the numerous benefits which he has conferred on the riſing generation. Of his intimate acquaintance with the topics which are neceſſarily diſcuſſed in this little volume, his various critical eſſays afford ample proof; and the felicity with which he can accommodate to the capacity of the juvenile mind wholeſome inſtruction in matters of ſcience and taſte, is too well known to ſtand in need of our commendation. We therefore think that we cannot beſtow upon this "Courſe of Engliſh Poetry" a more effectual praiſe, than by declaring our opinion, that it evinces the ſame perſpicuous reſult of ſound ſenſe, conveyed in correct and elegant language, by which his other preceptive works are ſo eminently diſtinguiſhed. He aims not

not to obtain the applauſe of the ignorant by a deluſive appearance of profundity. The object of his wiſhes is to be uſeful; and for the attainment of this worthy end, he ſtudies, and with ſignal ſucceſs, to render himſelf intelligible. By ſo doing he certainly runs the riſk of being claſſed among the number of ſuperficial writers by ſuch critics as are fond of reading what they do not underſtand: but his merits will be duly appreciated by thoſe who have watched the progreſs of the youthful mind; and who conſequently know the value of clear and familiar explanations of principles which have been aſcertained by the proceſs of deep and mature reflection.

The plan of this work is thus opened in the firſt letter:

"My dear Mary,

"When I congratulated you on the elegant preſent you had received of a ſet of the Engliſh Poets, I did not foreſee that I was laying myſelf open to a requeſt, on your part, of no trifling extent. You deſire that "I would inſtruct you in the moſt profitable uſe of a treaſure which I have repreſented as ſo valuable." I cannot affirm either that the wiſh itſelf is unreaſonable, or that your claim upon me to gratify it, as far as I am able, is in any reſpect defective. The tie of affection and kindred is ſtrong enough to bear the injunction of a taſk much leſs agreeable to my taſte than this will be; though the time it will occupy is a conſideration of ſome moment: for, in a curſory way to give you my opinion on the merits of our principal poets, would be very imperfectly fulfilling the purpoſe of your requeſt; which comprehends, as I underſtand it, ſuch directions for a courſe of poetical reading, as may beſt conduce to the forming of your taſte and cultivating your underſtanding.

"Theſe are the objects which I ſhall attempt to attain; and as this cannot be effected in the compaſs of two or three ſheets, you muſt patiently prepare yourſelf for the peruſal of a *ſeries of letters*, which may amount altogether to a moderate-ſized volume: ſo, you ſee that the taſk you have impoſed upon me recoils with no ſmall weight upon yourſelf. I ſhall not, however, increaſe the burden by any grave lectures upon the moral uſe of poetry. I take it for granted that you are already well grounded in the principles of morality, and therefore may be truſted to extract what is moſt valuable from a ſet of authors who, in general, are friends to virtue and decorum, while you paſs lightly and unhurt over the dubious matter which may be mingled with the reſt. Yet I ſhall not neglect to point out to you, as we paſs, ſuch works and paſſages as you may dwell upon with moſt advantage to your moral as well as to your literary taſte; and, on the other hand, ſhall ſuppreſs in merited oblivion all ſuch pieces as appear entirely unfit for your peruſal."

"As it will be my plan to aim at forming your taſte by practice only, that is, by familiariſing you with the peruſal of the beſt models, I ſhall alſo ſpare you the tediouſneſs of any preliminary diſ-

cuſſions of the theoretical kind concerning the abſtract nature of poetry in general, and its ſeveral ſpecies. Opportunities will be offered, as we proceed, of making ſome remarks on theſe points, with the advantage of immediate illuſtration by examples; the ſole mode in which they can be rendered intereſting. It is enough if you ſet out with the perſuaſion, that there is ſomething in the meaſured ſucceſſion of ſounds called *verſe*, which has in all nations and languages been found agreeable to the ear, and a means of impreſſing the ſenſe of words upon the mind with peculiar force and ſweetneſs. To aſſiſt you in acquiring an ear for the melody of verſe will therefore be the firſt object of my directions: but I reſerve my practical commencement for a ſecond letter: and in mean time remain,

Yours very affectionately, J. A."

We ſhall conclude our notice of this uſeful little work, by extracting from it, as a ſpecimen of the manner in which Dr. Aikin has executed his deſign, the ninth letter; which contains a brief diſcuſſion of the merits of blank verſe, and obſervations on the Comus, Allegro and Penſeroſo, and Lycidas of Milton.

"Hitherto, my dear pupil, we have viewed Engliſh verſe with the accompaniment of rhyme. The device of marking the ends of lines with the recurrence of ſimilar ſounds, unknown to Greek and Latin poetry, was introduced in thoſe periods when the Roman empire was overrun by the barbarous tribes of the North, and true taſte gave way to puerility and caprice. The modern languages, in their gradual progreſs to refinement, retained an ornament which long uſe had rendered almoſt indiſpenſible; and to this day, rhyme is commonly admitted in the verſe of every European nation, and to ſome is regarded as abſolutely eſſential. The meanneſs of its origin, and the difficulties to which it ſubjects a writer, have, however, produced various attempts for emancipating poetry from what was conſidered as a degrading impoſition; and theſe attemps have in no country been ſo well ſupported as in England. The dramatic writers led the way in the diſuſe of rhyme; undoubtedly becauſe they found that more was gained by ſuch an omiſſion in approximating dialogue to common ſpeech, than was loſt in diſappointing the ear of an accuſtomed jingle. After the public had been taught to reliſh the noble paſſages of Shakeſpear and his contemporary tragedians in unrhymed verſe, it required no extraordinary courage to venture upon the ſame liberty in other compoſitions, where the elevation of the matter might divert the reader's attention from a degree of negligence in the form. At length, Milton wrote his Paradiſe Loſt in blank verſe, and its reputation was eſtabliſhed. But it is only in one kind of meaſure, the heroic, that the abſence of rhyme has obtained general toleration. In the ſhorter meaſures, and in thoſe diverſified by lines of different lengths, and complicated into ſtanzas, the practiſed ear has never been brought to acquieſce in the want of a gratification to which it has been accuſtomed. Indeed,

Indeed, ſome of theſe meaſures, as the elegiac, are entirely dependent on the rhyme.

"There has been much diſcuſſion concerning the comparative merit of blank verſe and rhymed couplets in the heroic meaſure; and it is not likely that different taſtes will ever, by any proceſs of reaſoning, be brought to agree on this head. It may be uſeful, however, to give a brief ſtatement of the caſe. I have already mentioned, that this meaſure is formed of ten ſyllables, alternately ſhort and long, with the occaſional irregularity of two long and two ſhort ſucceſſively. This produces a modulation ſo ſimple, and ſo little different from proſe, that without ſome art in recitation, it is not eaſily diſtinguiſhed to be verſe. Moreover, as there is nothing to mark to the ear the tenth or terminating ſyllable but the rhyme; where that is omitted, the meaſure, properly ſpeaking, is entirely loſt in the modern way of reading, which is directed ſolely by the ſenſe, and makes no pauſes but as indicated by the punctuation. If, indeed, the ſuſpenſion of the ſenſe is always made to coincide with the cloſe of a line, the voice will mark it; but it is univerſally agreed, that ſuch a monotony is one of the greateſt faults of blank verſe, and that the ſkill of the compoſer is principally ſhewn by his judicious variation of the pauſes, ſo that they may fall upon all the different parts of the line in turn, though not in any regular order: but ſuch a diſtribution cuts the matter into portions of unequal lengths, which renders it a mere fallacy of the mode of printing to aſſign any particular *meaſure* to ſuch verſification. Try, for example, to reduce to ten-ſyllable lines the following paſſage of a great maſter of blank verſe, Aikenſide:

'Thee, Beauty, thee, the regal dome, and thy enlivening ray the moſſy roofs adore: thou, better ſun! for ever beameſt on th' enchanted heart love, and harmonious wonder, and delight poetic.'

"I think, therefore, it muſt be acknowledged, that whatever gratification the ear may derive from the return of equal portions of ſyllables or combinations of ſyllables, it is loſt in the conſtruction of our heroic verſe without the aid of rhyme. All that is then left, is the melodious flow of the periods into which the ſentences are divided, produced by a ſucceſſion of ſuch words as afford the alternacy of long and ſhort ſyllables, judiciouſly broken by an intermixture of others. And the advocates for blank verſe contend, that the unlimited variety of pauſes conſequent upon ſuch an unfettered freedom of verſification, is an advantage in point of melody greatly ſurpaſſing the pleaſure afforded by a jingle in the ſound, which they ſtigmatize as a childiſh barbariſm. As the only appeal in this caſe is to a well exerciſed ear, and to a taſte cultivated by familiarity with the beſt models, it will be my object to enable you to judge for yourſelf on this as on other poetical topics. I ſhall, therefore, now offer to your peruſal a ſeries of the moſt eminent writers of blank verſe, in different manners, and on various ſubjects. Whatever the reſult be, with reſpect to your general preference of this kind of verſe, or

that which has preceded it, I expect that you will be led to reliſh what is moſt excellent in both.

"There is one circumſtance of which I think it proper to apprize you, before you take up any of the authors I mean to recommend. The writers of blank verſe have been ſo ſenſible of their near approach to proſe in the verſification, that they have been ſolicitous to give their language a character as different as poſſible from that of common ſpeech. This purpoſe, while it has favoured loftineſs and ſplendour of diction, has alſo too much promoted a turgid and artificial ſtyle, ſtiffened by quaint phraſes, obſolete words, and perverſions of the natural order of ſentences. When the ſubject is ſomething appertaining to common life, this affected ſtatelineſs is apt to produce a ludicrous effect. Such has particularly been the caſe in the poems termed didactic, ſeveral of which have been written in unrhymed verſe, on account of the facility with which it is compoſed. I do not mean to put into your hands productions of an inferior claſs; but you will find, in ſome of thoſe which enjoy deſerved reputation, enough to exemplify the fault above mentioned.

"As, in order to form your taſte for verſification in rhymed heroics, I thought it right to bring you immediately to one of the maſters in that mode of compoſition; ſo I ſhall now direct you to one of the greateſt poets, and at the ſame time of the moſt melodious compoſers of blank verſe, that our language affords, the immortal *Milton;* and his "Maſk of Comus" is the piece with which we will make a commencement.

"That kind of drama called a *Maſk*, conſiſting of a fable in which the characters of ancient mythology, or abſtract qualities perſonified, are the actors, frequently employed the invention of Ben Jonſon and others of our early dramatiſts, for the entertainment of the learned and ſomewhat pedantic times in which they lived. Theſe pieces were almoſt ſolely addreſſed to the underſtanding and the imagination, and had ſcarcely any power of exciting the ſympathetic feelings; they were therefore ſtrongly diſcriminated from the common theatrical repreſentations of human life and manners, and range under the head of poems rather than of plays. Milton, who from his youth was animated with the genuine fire of poetry, and whoſe mind was exalted by the nobleſt ſentiments of philoſophy, naturally adopted a ſpecies of compoſition in which his fancy would have free ſcope, and at once gave it a perfection beyond all former example.

"Comus" is a moral allegory, founded upon a claſſical conception, but greatly improved both in its imagery and its morality. It repreſents the triumph of virtue over lawleſs pleaſure: and the author deſerves high applauſe for the ſkill with which, after exhilarating the mind with the feſtal gaiety of Comus, and even aſſailing the reaſon with ſophiſtical arguments in favour of licentiouſneſs, he finally brings over the reader to the ſide of ſobriety by the charms of poetic eloquence. The exalted and ſomewhat myſtic ſtrain of the philoſophy, borrowed from the Platonic ſchool, ſuits extremely the romantic

romantic caſt of the fable, and the high poetry of the deſcription. As a recompence for the humiliation you may have felt on viewing the female character as pourtrayed by Pope and Swift, you may juſtly pride yourſelf on the luſtre thrown around it in its virgin purity by this ſuperior genius. He ſoars, indeed, into the region of fiction, but it is fiction with the baſe of reality.

> 'Hence had the huntreſs Dian her dread bow,
> Fair ſilver-ſhafted queen, for ever chaſte,
> Wherewith ſhe tam'd the brinded lioneſs,
> And ſpotted mountain-pard, but ſet at nought
> The frivolous bolt of Cupid: Gods and men
> Fear'd her ſtern frown, and ſhe was queen o'th' woods.
> What was that ſnaky-headed Gorgon ſhield
> That wiſe Minerva wore, unconquer'd virgin,
> Wherewith ſhe freez'd her foes to congeal'd ſtones,
> But rigid looks of chaſte Auſterity,
> And noble grace, that daſh'd brute violence
> With ſudden adoration and blank awe!'

"No one can peruſe this piece without being ſenſible of an elevation of ſoul which, for a time, lifts it above the allurements of ſenſuality, and ſanctifies all its emotions. That it was compoſed for the domeſtic repreſentation of a family of high rank, is a circumſtance truly honourable to the manners of the age. The ſplendour of poetry diſplayed in it was ſcarcely exceeded by the after exertions of Milton himſelf; but with reſpect to the verſification, it may be obſerved, that he had not yet attained the free and varied melody of his maturer productions. The pauſe for many ſucceſſive lines falls upon the laſt ſyllable, producing that monotony which it is the happieſt privilege of blank verſe eaſily to avoid. The meaſure is occaſionally changed to that of ſeven or eight ſyllables with rhyme, the ſprightlineſs of which well accords with the character of Comus addreſſing his crew, and with the aërial nature of the attendant ſpirit. Some lines in this meaſure are remarkable examples of the conſonance of ſound with ſenſe:

> 'Midnight ſhout and revelry,
> Tipſy dance and jollity,' &c.

"Of this excellence you will meet with many more inſtances in the two poems which were the next productions of our author, and which I recommend to your peruſal by way of interlude, before you proceed to the ſerious ſtudy of his great heroic performance. Theſe are the very popular pieces, "L'Allegro" and "Il Penſeroſo," meant as contraſted portraits of the cheerful and the contemplative man, accompanied with the ſcenery proper to each. The animated ſtrain of the verſe, the variety and beauty of the imagery, and the ſoul of ſentiment by which they are inſpired, render them perhaps the moſt captivating pieces of the deſcriptive kind that all poetry affords. They are read with renewed delight till they are indelibly imprinted on the memory; and they have given birth to numerous imitations,

ſeveral of which poſſeſs conſiderable merit. On a critical examination, the attention ſhould be directed to the conformity of the ſcenery and circumſtances of each piece to the affection reſpectively intended to be excited; namely, innocent mirth, and elevated ſerioufneſs. In this view you will find them preſenting a double ſet of pictures, ſo well characteriſed, that there never can be a doubt to which ſeries they individually belong. If, indeed, the obſervation of Jeſſica in Shakeſpear be juſt ('I'm never merry when I hear *ſweet* muſic'), the 'ſoft Lydian airs,' and 'melting voice through mazes running,' are ſomewhat miſplaced as one of the pleaſures of L'Allegro, though he might be conſiſtently delighted with the 'merry bells' and 'jocund rebecs.' But as you are a practitioner in this art, I leave you to determine the diſpoſition of mind with which the different ſtrains of muſic are accompanied.

"If, in caſting your eye through Milton's ſmaller pieces, you ſhould be attracted to his Monody of 'Lycidas,' you will meet with a poem of a peculiar caſt, concerning which you will probably find it difficult to fix your judgment. Tributes of ſorrow to the memory of the dead, under the fictitious form of paſtoral, were at that time very common; and they have been juſtly cenſured by Dr. Johnſon and others for that want of reality, which almoſt entirely deſtroys their intereſt. In this piece, the eccleſiaſtical ſtate of the country at that period is allegorically ſhadowed out under the paſtoral fiction, and the writer has indulged his religious zeal while lamenting his friend. Moreover, it borrows its form from claſſical imitation, and abounds in alluſions drawn from that ſource. The conſtructions are alſo occaſionally harſh, and the language obſcure. All theſe circumſtances will deduct from your pleaſure in reading it; yet there are paſſages in which I think you cannot fail to recognize the maſter-hand of a true poet.

"I ſhould now proceed to 'Paradiſe Loſt,' but it will be proper to allow you a pauſe before entering upon ſo dignified a ſubject. Adieu, then, for the preſent.

Yours, &c."

ART. LXXXIX. *An Account of the Iſland of Ceylon; containing its Hiſtory, Geography, Natural Hiſtory, with the Manners and Cuſtoms of its various Inhabitants: to which is added, the Journal of an Embaſſy to the Court of Candy. Illuſtrated by a Map and Charts. By Robert Percival, Eſq. of his Majeſty's 19th Regiment of Foot.* 4to. pp. 420, price 1 *l.* 8 *s.* Baldwins, London. 1803.

IT will not be diſputed that the capture and quiet poſſeſſion of Ceylon were of the greateſt importance to the Britiſh power and trade in the Eaſt. How far that trade and that power have been exerciſed upon principles conſiſtent with the rights

rights of humanity, is perhaps foreign to our buſineſs as critics to inquire. When, however, we contemplate the ravages which have been committed in India by Europeans, and recollect that not the leaſt portion of the guilt which attaches to them is imputable to the mercantile projects of this country, we cannot avoid feeling as men for the ſufferings of thoſe whom by the common bonds of our religion we are bound to look upon as brethren. Admitting, as we are ready to do, that ſuch immenſe territories as are now dependent on the crown of Great-Britain in the Eaſt Indies cannot be governed and held in ſubjection but by a ſyſtem of force and of terror, which little accord with the mild ſpirit of Engliſh laws, ſtill the queſtion will recur, Are ſuch poſſeſſions neceſſary to the exiſtence, the ſafety, or even the ſplendour of our iſland?—They certainly adminiſter to our luxuries as a people; they enhance the grandeur of the few: but that they have added to our national happineſs, or to our reſpectability in the eye of reaſon, we deny.

Situated as this country now is, the acquiſition of Ceylon muſt however be regarded as ſingularly beneficial. As a field for commercial enterpriſe, as a general depôt for ſtores and troops, and as a centre of communication with our other Eaſt-India territories, there is perhaps no other ſtation equal to it in that quarter of the world.

It is now nearly three hundred years ſince the Portugueſe firſt took poſſeſſion of this iſland: in their hands it continued more than a century, when they were expelled by the Dutch, who have retained it in theirs till the laſt war. Neither from the Portugueſe, nor from the Dutch, in more modern times, have we obtained any ſatisfactory information reſpecting the hiſtory and cuſtoms of Ceylon; the latter, indeed, were ſo intent upon amaſſing wealth, that they paid little or no attention to any thing elſe. Many of thoſe who were conſidered among the enlightened had reſided there ſeveral years without ever having reached more than a few leagues beyond the coaſt. In a literary point of view, therefore, the acquiſition of this iſland to the crown of Great-Britain may be reckoned among the fortunate events which even in a ſtate of warfare are frequently occurring. So rapidly, indeed, is the taſte for letters and ſcience ſpreading among ourſelves, that there is ſcarcely any expedition fitted out for foreign climes, whether for commercial or warlike purpoſes, in which there are not many officers capable of gratifying the curioſity of their countrymen by detailed accounts of the hiſtory and manners of the people among whom it is their fortune to reſide. Of this deſcription is the author of the work before us. His knowledge

of what had been already done convinced him that a field was open in which he might diſtinguiſh himſelf; he felt that his hours of leiſure from a laborious profeſſion might be filled with advantage to that country, in the ſervice of which he had embarked. Mr. Percival foreſaw that Ceylon was an iſland of too great importance to the Britiſh intereſt in the Eaſt, to be given up at a ſubſequent peace. With the exception of Bombay, it contains the only harbour either on the Coromandal or Malabar coaſts, in which ſhips can moor in ſafety at all ſeaſons of the year. Any attempt, therefore, to throw light on the ſtate of the iſland, and thus to point out the means of improving its internal cultivation, and of ſecuring it againſt the attacks of external enemies, was deemed by Mr. P. ſufficiently important to engage his attention. With this view, during a reſidence of three years, he viſited almoſt every part of the ſea-coaſt, made himſelf familiar with the natural productions, the preſent ſtate of its cultivation, and the manners and diſpoſitions of its inhabitants; and in an embaſſy to the court of Candy he had an opportunity of obſerving the interior of the country, into which the jealouſy of the natives has ſeldom permitted any European to penetrate.

Mr. Percival commences his work with a brief hiſtory of the iſland, and of the ſeveral changes which it underwent till it fell into the hands of the Britiſh in 1795. The arrival of the Portugueſe under Almeyda, was in the year 1505. The principal object of this commander was to ſecure the cinnamon, of which there was a rich harveſt. He endeavoured to form a ſettlement on the iſland, which roufed the jealouſy of the native princes; but after a long and very bloody ſtruggle, the Portugueſe completely ſucceeded; and by Albuquerque, Almeyda's ſucceſſor, the whole ſea-coaſt was reduced under their power, and the natives were driven to the mountains of the interior, of which they ſtill maintain poſſeſſion.

Scarcely had they eſtabliſhed themſelves before they practiſed upon the unoffending people every ſpecies of inſult and barbarity. Not only was the little wealth that they poſſeſſed ſeized, but their manners and cuſtoms were trampled on; and their religious opinions, which they could leſs readily give up, were perſecuted with the moſt wanton cruelty. The Cingleſe, for ſo are the inhabitants of Ceylon called, looked with horror on the ſtrange gods, who ſeemed to them to delight in blood, and choſe rather to leave the ſea-coaſts to their enemies, and find refuge for themſelves and their idols in the mountains.—The invaders purſued them to their foreſts and faſtneſſes; and the Cingleſe, in their turn, made frequent incurſions on the ſea-coaſts, and deſtroyed the richeſt plantations of the Portugueſe.

gueſe. This deſultory warfare continued for almoſt a century, with much bloodſhed; when the Dutch admiral Spilberg offered the king of Candy, who was conſidered at that time as the emperor of Ceylon, effectual aſſiſtance againſt the Portugueſe. This was gladly accepted; and after a ſtruggle which continued nearly half a century, the firſt invaders of the iſland were deprived of all power in it. Such was the joy of the people, and their gratitude to their deliverers, that the king of Candy willingly paid all the expences of the Dutch in cinnamon, and conferred upon his new allies the principal poſſeſſions, from which he had, by their aſſiſtance, expelled the Portugueſe.

The Dutch appeared grateful to the monarch for all theſe conceſſions; they aſſumed only the humble appellation of "*Guardians of his coaſts*," and they began to fortify the different ſtations put into their hands, merely, as they ſaid, for his ſecurity; and ſo well were the Candians convinced of the good intentions of their new allies, that they gave them every aſſiſtance in their power to complete their operations. While the Dutch were ſtrengthening their poſts, they behaved with the greateſt kindneſs to the natives: but when they conſidered themſelves as ſecure, their demands on the king were ſo great that he found all the cinnamon which grew in his dominions was inſufficient to gratify the *guardians of his coaſts*. By the avarice and extortions of the Dutch, war was kindled and carried on with various ſucceſs for a great number of years. In the year 1764, the Dutch made themſelves maſters of Candy, but with immenſe loſs, and without being able to keep poſſeſſion of it.

Both parties became wearied out with theſe conſtant and ineffectual ſtruggles; and hoſtilities, as well as all other intercourſe, were diſcontinued, as if by mutual conſent. The Dutch were anxious to prevent any connection being formed between the natives and foreigners; and the king of Candy was reſolved to prevent any communication between his ſubjects and a nation which he conſidered as hoſtile to his intereſts and independence. Such was the ſituation in which affairs ſtood between the Dutch and the natives of Ceylon when an attempt was made by the Engliſh, at the concluſion of the American war, to wreſt the iſland from their power: and though they did not ſucceed at that time, an enterpriſe in 1795 was completely ſucceſsful.

It is the hope of our author, as it muſt be of every enlightened Engliſhman, that we ſhould take the warning which the conduct of thoſe who preceded us in the conqueſt of the iſland is calculated to afford. That by a more liberal policy, and by a greater regard to the natural rights of the original inhabitants,

tants, we ſhould make them friends, who by the repeated acts of tyranny and oppreſſion were forced into a determined enmity both to the Portugueſe and Dutch. Impreſſed by ſuch conſiderations, Mr. P. could not have performed a more acceptable ſervice than to inveſtigate and deſcribe the peculiarities in the manners, habits, and religious ceremonies of the Ceyloneſe. By an accurate knowledge of theſe it might, one ſhould have hoped, have been no very difficult taſk to have maintained with the natives of Ceylon, and with the monarch of the interior, thoſe relations of peace and friendſhip which would have been ultimately uſeful to both.

It was indeed with the greateſt regret that we heard within theſe few weeks, that a war had been excited between the Britiſh and the king of Candy. We truſt that for the honour of our country it will be found that the Britiſh troops were not the aggreſſors; that no projects of aggrandiſement, no deſire of conqueſt, no views of ambition, have led them into a ſituation where they met with accumulated diſaſters, and a loſs which our force at Ceylon was ill able to ſuſtain.

Mr. P. in his ſecond Chapter, gives a general deſcription of Ceylon, of its harbours, its climate, ſoil, and other particulars, which are of importance to be known by the country to which the iſland is now attached; and from this he proceeds to deſcribe the Pearl Fiſhery, and the cuſtoms of the various Indian nations who frequent it; of theſe we ſhall ſelect an account.

"There is," ſays our author, "perhaps no ſpectacle which the iſland of Ceylon affords more ſtriking to an European than the bay of Condatchy, during the ſeaſon of the pearl fiſhery. Several thouſands of people of different colours, countries, caſts, and occupations, continually paſſing and re-paſſing in a buſy crowd; the vaſt numbers of ſmall tents and huts erected on the ſhore, with the market-place before each; the multitude of boats returning in the afternoon from the pearl banks, ſome of them laden with riches; the anxious expecting countenances of the boat owners, while the boats are approaching the ſhore, and the eagerneſs and avidity with which they run to them when arrived, in hopes of a rich cargo; the vaſt number of jewellers, merchants, &c. who are occupied in ſome way or other with the pearls: all theſe circumſtances tend to impreſs the mind with the value and importance of that object which can of itſelf create this ſcene.

"The firſt ſtep, previous to the commencement of the fiſhery, is to have the oyſter banks ſurveyed, and put up to ſale to the higheſt bidder. As neither the ſeaſon, nor the convenience of the perſons attending, would permit the whole banks to be fiſhed in one year, they are divided into three or four different portions, which are fiſhed annually in ſucceſſion. By this means a ſufficient interval is given

given to the oyſters to attain their proper growth, and the fiſhery becomes almoſt regularly annual, and yielding a yearly revenue.—The oyſters are ſuppoſed to attain their completeſt ſtate of maturity in ſeven years; for if left too long, the pearl is ſaid to get ſo large, and ſo diſagreeable to the fiſh, that it vomits and throws it out of the ſhell.

"The fiſhing ſeaſon commences in February, and ends about the beginning of April. There are, however, ſeveral interruptions, which prevent the fiſhing days from exceeding more than about thirty. The moſt conſiderable interruption proceeds from the number and diverſity of holidays obſerved by the divers of different ſects and nations who are employed. During the ſeaſon all the boats regularly ſail and return together. A ſignal gun is fired about ten o'clock at night, when the whole fleet ſets ſail with the land-breeze. They reach the banks before day-break, and at ſun-riſe the fiſhing commences. In this they continue buſily occupied till the ſea-breeze, which ariſes about noon, warns them to return to the bay. As ſoon as they appear within ſight, another gun is fired, and the colours hoiſted, to inform the anxious owners of their return. Whatever may have been the ſucceſs of their boats, the owners ſeldom wear the looks of diſappointment; for, although they may have been unſucceſsful one day, they look with the moſt complete aſſurance of better fortune to the next.

"Each of the boats carries twenty men, with a chief boatman, who acts as pilot. Ten of the men row, and aſſiſt the divers in aſcending, The other ten are divers; they go down into the ſea by five at a time: when the firſt five come up, the other five go down; and by this method of alternately diving, they give each other time to recruit themſelves for a freſh plunge. To accelerate the deſcent of the divers, large ſtones are employed, with a hole perforated in each, to admit of a rope. The diver, when he is about to plunge, ſeizes the rope, to which one of the ſtones is attached, with the toes of his right foot, while he takes hold of a bag of net-work with thoſe of his left; it being cuſtomary among the Indians to uſe their toes in working or holding, as well as their fingers; and ſuch is the power of habit, that they can pick up the ſmalleſt thing from the ground with their toes as nimbly as an European could with his fingers. The diver thus prepared, ſeizes another rope with his right hand, and holding his noſtrils ſhut with the left, plunges into the water, and by the aſſiſtance of the ſtone ſpeedily reaches the bottom. He then hangs the net round his neck, and with dexterity collects as many oyſters as he can while he is able to remain under water, which is uſually two minutes. He then reſumes his former poſition, makes a ſignal to thoſe above, by pulling the rope in his right hand, and is immediately by this means drawn up, and brought into the boat.

"The exertion undergone during this proceſs is ſo violent, that, upon being brought into the boat, the divers diſcharge water from their mouth, ears, and noſtrils, and frequently even blood. But this does not hinder them from going down again in their turn. They

They will often make from forty to fifty plunges in one day, and at each plunge bring up about a hundred oyſters. The chief terror and riſk of a diver ariſe from falling in with the ground-ſhark while at the bottom. This animal is a common and terrible inhabitant of all the ſeas in theſe latitudes, and is a ſource of perpetual uneaſineſs to the adventurous Indian. Some of the divers, however, are ſo ſkilful as to avoid the ſhark, even when they remain under water a conſiderable time. But the terrors of this foe are ſo continually before their eyes, and the uncertainty of eſcaping him ſo great, that theſe ſuperſtitious people ſeek for ſafety in ſupernatural means, and will never deſcend till the conjurer has performed his ceremonies. His precepts are religiouſly obſerved, and generally have a tendency to preſerve the health of the devotee. The diver is uſually enjoined to abſtain from eating before he goes to plunge, and to bathe himſelf in freſh water immediately after his return from the labours of the day."

The remainder of this Chapter contains much curious information reſpecting the addreſs and ingenuity of the conjurers; the modes adopted in ſatisfying the divers; the loſſes to which the boat-owners and merchants are ſubject; the methods adopted to obtain the pearls whole and uninjured; the expertneſs of the blacks in drilling and in ſtringing them: to which is added, an intereſting account of the diſplay of Indian manners, which are here exhibited in all their varieties. "Here," ſays our author, "every caſt has its repreſentatives; the arts practiſed by ſome, the ceremonies performed by others, and the appearance of all preſent the richeſt repaſt to the curioſity of an European." We ſhall next extract, for the entertainment of the reader, ſome account of Columbo, the capital of Ceylon.

"Columbo is built more in the European ſtyle than any other garriſon in India. The Dutch houſes are all regularly built, though few of them are above one ſtory high. An Engliſhman is alſo ſurpriſed to find all the windows here having glaſs panes, after the European manner; as in our other Indian ſettlements Venetian blinds and ſhutters are chiefly uſed. Before each houſe, and connected with it, is a large open ſpace roofed in, and ſupported on pillars of wood. It is called a *viranda*, and is intended to afford a ſhade from the ſun, and an opportunity of enjoying any refreſhing breeze that ſprings up from the ſea, without being expoſed to the ſcorching beams from above. Here it is cuſtomary to ſee the people walking about, or lolling in a chair, with their feet ſupported againſt the railing, which is placed along the pillars to the height of three or four feet. In addition to this refuge from the ſultry rays, the houſes are agreeably ſhaded by a double row of thick ſpreading trees, planted on each ſide of the ſeveral ſtreets. Theſe take off from the dazzling and ſultry glare reflected by the walls, which are all plaiſtered over, and white-waſhed. Moſt of the houſes are of

the ſame conſtruction, and conſiſt of the hall in the front, with a chamber on each ſide, and another room in the back part, equal in length to the other three, and called the *back viranda.*

"The houſes are covered with indented tiles, very indifferently indeed, for during the rainy ſeaſon moſt of them admit the water; but the chief cauſe of this ariſes from the crows, who are in the habit of picking up bones and other things from the ſtreets and yards, and carrying them to the tops of the houſes, where a ſtout battle uſually enſues for the plunder, to the great annoyance of the people below, and the continual deſtruction of the tiles. The monkies alſo, a number of which run wild about the fort, are often very troubleſome, and lend their aſſiſtance in demoliſhing the tiles. Both crows and monkies know how to avail themſelves of any entrance which they find or make into houſes; and it requires no ſmall attention to prevent them from picking up looſe articles. While I was at Columbo, I recollect a very miſchievous monkey who uſed to run wild about the fort, and was ſo cunning that it was impoſſible to catch him. One day he ſuddenly made his entrance into my apartment, carried off a loaf of bread from my table, and made his eſcape. I immediately gave the alarm to an officer I obſerved ſtanding at the next door; upon which he ran in to ſecure his own breakfaſt; but to his great mortification found that the monkey had been beforehand with him, and was already ſcrambling up to the roof of the houſes with a loaf in each paw. Next day the ſame monkey ſnatched off a very fine parrot before the gentleman's face to which it belonged, tore it to pieces, and then held it out to the owner, with many expreſſions of ſatisfaction and triumph at the exploit."

Having given an account of the principal town in the iſland, we ſhall now turn to a deſcription of ſeveral claſſes of the inhabitants. The moſt important part of the ſcience of Geography is undoubtedly that which illuſtrates the character of man in the various ſituations in which he is found. The chemiſt and mineralogiſt will be intereſted in the knowledge of the different kinds of ſoil that are to be found in different countries, and the natural philoſopher will be curious in inveſtigating the nature and changes of the climate, the variations to which the atmoſphere is ſubject, and the cauſes of thoſe revolutions in nature which ſtrike the imagination with fear and terror; but the knowledge of man ſurpaſſes in dignity and intereſt every other branch of ſcience; it is not only calculated to awaken the curioſity, but to abate the prejudices which local habits, and early attachments, too frequently engender. To man in every quarter of the globe, his own cuſtoms and manner of life appear the moſt rational, and accordant to the taſte which he has been led to cultivate; and on that account travellers, if enlightened and properly imbued with moral ſentiments, will never inſult or deride what to them

them may ſeem ridiculous, but what with reſpect to the untutored ſavage may be rendered familiar by early cuſtom, or even ſanctified by length of uſage. Conſidering the ſubject in this way, we are thankful for every accurate and well authenticated deſcription of the manners and cuſtoms of any people, of whom we have hitherto known but little.

According to Mr. Percival's obſervations, Europeans of every nation but our own, who are born and reſide in India, differ much in their habits and modes of life from thoſe of Europe:

"Our countrymen alone," ſays he, "in whatever climate or ſituation they are placed, ſtill remain ſteady to the manners and cuſtoms of Great Britain; and though the prejudices of the people among whom they live, and the nature of the climate, may force them to make occaſional deviations, yet they never altogether loſe ſight of their native habits. The chief trait of the original Dutch character which thoſe in Ceylon retain, is their fondneſs for gin and tobacco: in other reſpects they adopt the cuſtoms and liſtleſs habits of the country. A Ceyloneſe Dutchman uſually ſpends his time as follows: He riſes early, about ſix, and either goes to walk, or ſits down by his door in a looſe robe and night-cap to ſmoke a pipe. This with a glaſs of gin, which is called *ſouphie*, fills up the interval to ſeven. A diſh of coffee is then handed him by his ſlaves, and his lounging poſture and tobacco-pipe are again reſumed. He then gets up, dreſſes, and goes to buſineſs, or more frequently to pay viſits, in which he uſually takes a pipe and glaſs at every houſe to which he goes. Dutchmen are very ceremonious, and make a profuſion of bows with a ſtiffneſs peculiar to themſelves. If they have leiſure to prolong their viſit, they take off part of their dreſs, and put on a little night-cap, and ſet themſelves to ſmoke and talk till noon, the time of their dinner. After this repaſt they reſume their favourite regale of ſmoking in an undreſs, and then go to ſleep for an hour. As ſoon as they are again dreſſed, they either go abroad to pay viſits, or receive company at home; and this with another pipe fills up the interval till ſupper is announced at nine."

We have extracted the above as a part only of what Mr. P. gives as peculiar to the manners and cuſtoms of the Dutch Ceyloneſe: he has, however, entered very much at large into this ſubject, and has ſhewn in what manner habits of indolence are formed, and how the children are brought up. He has deſcribed alſo the peculiarities which are obſervable among all the various races, both male and female, who for the purpoſes of conqueſt or commerce have ſettled on the ſea-coaſts of Ceylon. The far greater proportion of the inhabitants conſiſts of the native Ceyloneſe, who have ſubmitted to the dominion of Europeans, and ſtill retain their original appellation of Cingleſe; while thoſe who reſide where the authority of their

their native princes is acknowledged, are diſtinguiſhed by the name of Candians, from the country they inhabit.

We cannot follow Mr. P. in his deſcription of theſe; we ſhall therefore ſelect only a few particulars relating to their religion, which, he ſays, is one of the moſt prominent features belonging to them, and which mixes with every circumſtance of their lives and manners.

"There is no people who labour more under the influence of ſuperſtitious fears. Omens regulate their whole conduct, and even decide upon their deſtiny from their birth. When a child is born, the firſt ſtep is to call the aſtrologer, and inquire of him whether it is deſtined to be fortunate or unfortunate. If the aſtrologer declares that it was born to misfortune, they frequently anticipate its future evils by deſtroying it.

"The progreſs of civilization, and the removal of ſuperſtitious fears among the Ceyloneſe, are greatly oppoſed by the intereſted arts of their prieſts; and they well know how to make the devils forage for them. To prevent fruit from being ſtolen, the people hang up certain groteſque figures around the orchard, and dedicate it to the devils, after which none of the native Ceyloneſe will dare to touch the fruit on any account. Even the owner will not venture to uſe it till it be firſt liberated from the dedication.

"The ſuperſtitious fears and ceremonies of the Ceyloneſe form the chief part of their devotion towards ſupernatural beings. Beſides the one ſupreme, who is worſhipped as creator and ruler of heaven and earth, the Ceyloneſe have a number of inferior deities, beſides tormenting demons. The inferior deities who watch over them for good, are ſuppoſed to be the ſouls of good men; while the demons are looked upon as the ſpirits of the wicked; and both are ſuppoſed to act by permiſſion of the Supreme Being. The next in dignity is Buddou, the ſaviour of ſouls, and who, according to the moſt general tradition, was originally the ſpirit of a good man, who was ſent again to reviſit the earth; and after having performed a prodigious number of virtuous actions, and been transformed into 199 different ſhapes, re-aſcended into heaven, and is ſtill employed in procuring the pardon of his worſhippers.

"The prieſts of Buddou are in Ceylon called *Tirinaxes*; they are accounted ſuperior to all others, and are held in high eſtimation at the court of Candy, where indeed they have the chief management of affairs. The king has no authority over them, but endeavours to gain their goodwill by reſpecting their immunities, and loading them with diſtinctions. They have on many occaſions ſhewn their gratitude for theſe attentions, and have materially aſſiſted him both in repreſſing diſturbances in his own dominions, and by exciting the people to ſupport him in his wars againſt the Dutch. The followers of Buddou believe in the immortality of the ſoul, and its tranſmigration into various bodies before it reaches Nimban, or the region of Eternity. The temples of Buddou are ſuperior to thoſe of all the other deities; for they never dedicate temples to the Supreme Being,

Being, nor repreſent him by any image. In the temples of Buddou are figures of men habited like his prieſts, and placed in various poſtures: ſome of them are ſeen ſitting croſs-legged on the ground, with long buſhy heads of hair like their women, while others recline at full length on the ground.

"The ſuperſtition of the Ceyloneſe ſerves inſtead of regular endowments for the ſupport of their religious eſtabliſhments. The Candians indeed allow certain portions of land, and particular taxes, to maintain their prieſts and religious houſes, particularly thoſe of Buddou. The inferior prieſts, however, are left to ſupport their temples and themſelves by their own dexterity, and in this taſk they are very ſucceſsful. As all ſorts of diſeaſes are accounted immediate indications of the divine wrath, the prieſt and the temple are the conſtant remedies. Hence all the religious reſorts are crowded with diſeaſed votaries, who expect, by the prayers which they offer up, to appeaſe the incenſed gods. Nor do they ever neglect to enforce their prayers by a gift, which they devoutly depoſit on the altar. The prieſt preſents it with all due ceremony to the god, and, after its purpoſe is ſerved, very prudently converts it to his own uſe. It is a rule with the prieſts never to quit the temple till replaced by ſome of their own order; and by this means the offerings of the devotees are punctually received, while another party of the prieſts are making a tour of the country in ſearch of caſual contributions.

"The time of ſickneſs is of courſe the ſeaſon when the prieſts expect their principal harveſt. Beſides other offerings, it is uſual for a Ceyloneſe, when he is apprehenſive of danger from his illneſs, to devote a cock to the devil or evil ſpirit who he imagines torments him. The animal is then left at home to fatten till the Jaddeſe, or prieſt, finds it convenient to dedicate him at the temple. When any particular feſtival or ſacrifice is intended, it is uſual to ſee the prieſt going from village to village to collect the dedicated cocks for the occaſion, and he often procures ſeveral dozens at a time."

Theſe are but a few of the incidents connected with the religion of the people of this iſland: they will, however, be deemed ſufficient to prove to the reader that Mr. P. has taken conſiderable pains to inveſtigate and record whatever was curious of the cuſtoms of the people among whom he reſided. The various duties of his ſituation, and perhaps other circumſtances, might prevent him from going deeper into theſe ſubjects, or he would probably have been able to trace the origin of many of thoſe cuſtoms which are regarded as ſacred among the Ceyloneſe. In the Seventh Volume of the "ASIATIC RESEARCHES," we have a more particular account of the doctrines of *Buddou*, or, as the word is ſpelt there, of *Bhooddha*, taken from the books of the SINGHALAIS, by Captain Mahony. To the mere Engliſh reader, who is unacquainted with and unintereſted in the antiquities of the Eaſt, Mr. P's account

account of the manners of the people, as they now exiſt, will be deemed ſufficient; while the antiquarian, who wiſhes to ſearch to the bottom of every ſubject, will peruſe Captain Mahony's paper with ſingular ſatisfaction. As ſuch, we have thought it our duty to refer to it here, though we mean to preſent our readers with ſome account of the whole volume in another part of the preſent number.

We ſhall conclude this article with a deſcription of a temple which was viſited by Mr. P. in the courſe of his journey to the court of Candy:

"Within a mile of the place where we were encamped, and towards Columbo, roſe a hill of a moſt uncommon and ſtriking appearance. It was ſituated in the midſt of immenſe and ſteep rocks, interſperſed with plantains and cocoa trees, reared there by the hand of nature. Under one of theſe rocks lay a cavern, in which was a temple dedicated to the god Buddou. The accounts which I had heard of this place induced me to ſeize the firſt opportunity of viſiting it. After croſſing a little well-watered plain, you come to the foot of a perpendicular rock, of a very great height, ſurrounded by others of an inferior ſize. The aſcent to the cavern is about forty feet, and is made by a narrow winding path compoſed of fragments of rocks and ſtumps of trees. On arriving at the entrance of the cavern, the wild appearance which it preſents, the aſcent by which it is gained, and the ſcene which ſurrounds it, preſent together a groupe of objects which rivet the eye, and produce an effect on the mind much eaſier to be conceived than deſcribed. On entering the temple, which is a very low and long apartment cut out of the rock, the firſt object which preſented itſelf was an immenſe figure of a man carved in wood, and upwards of twenty feet in length; here he lay, with his right hand ſupporting his head. His hair was frizzled like that of a negroe; and his ſerene and placid countenance was daubed all over with red paint. The inſide of the temple was rudely painted with ſtreaks of red and black. It was attended by two prieſts, whoſe duty was to wait at the temple, and never to allow the lamp burned before the image to be extinguiſhed, and to receive the offerings of the votaries who continually flock to this temple. Our detachment afforded very welcome viſitors, as every one left ſomething for the ſervice of the god. The natives who repair hither for the purpoſes of devotion are conſtantly obliged to contribute money, rice, or ſome commodity of value. From the numerous votaries who frequent this temple, the prieſts are reputed to poſſeſs great riches, and the king, who never fails to come in for his ſhare of every thing, accordingly taxes them very highly. Adjoining the temple where the image was placed were two other apartments, in which the prieſts reſided at thoſe hours when their attendance on Buddou was not requiſite."

ART. XC. *A Sermon, preached on the late Faſt Day, Wedneſday, October 19th, 1803, at the Pariſh Church of Hatton, Warwickſhire.* By Samuel Parr, LL.D. Second Edition. 4to. pp. 37. price 2*s.* 6*d.* Mawman. 1804.

THE acknowledged learning and abilities of Dr. Parr, when exerted upon a ſubject of high national importance, may juſtly be conſidered as having a ſtrong claim upon our attention.

Called upon by the ſolemnity of the late faſt-day, the Dr. delivered the far greater part of this diſcourſe in his parochial church of Hatton. In its preſent form, it may with more propriety be regarded as an animated addreſs to the public at large, than as a diſcourſe to a particular congregation; and though upon a very particular occaſion, ſuch as the preſent ſurely is, an exemption to the general rule may readily be allowed in favour of compoſitions of great excellence; yet the very nature and intent of the ſermon are ſuch as require the ſpecific diſtinctions between it and the diſſertation to be carefully obſerved. In the latter, as in the diſcourſe before us, the delicacy of diſcrimination may be purſued at full length, and argument may diſplay the whole of its power, with all the exuberance of copious, energetic, and elevated diction: and it will then in the cloſet rivet the attention, delight the taſte, and work upon the underſtanding of every cultivated mind; for ſuch only can form a true eſtimate of its merits. The ſermon, on the contrary, profeſſes to inſtruct, even the moſt ignorant, in their duties, whether to God or man. If then, in the oratory of the pulpit, the arguments be not ſufficiently conciſe and perſpicuous, and the ſtyle ſo ſimple as to be eaſily comprehended and retained by a very moderate capacity; however the applauſe of a competent judge may be attached to the compoſition, the great end is fruſtrated. The enlightened may obtain ſome acquiſition to his ſtore of knowledge; but the ignorant muſt remain uninformed, and will probably ſeek inſtruction from more popular preachers, to the great injury of our church.

Thus far we think it our duty to obſerve, becauſe we are but too ſenſible of the danger of drawing a general countenance to the imitation of a particular inſtance, which has our aſſent to its intention and propriety. We will now return to the diſcourſe itſelf.

Whether a Chriſtian is permitted to make or go to war—is a queſtion that has long been conteſted, and which the learned preacher decides in the affirmative, as it relates to the

preſent war, or one of ſo ſimilar a nature as a war entered upon to ward off an evident danger threatening the country. With great accuracy and truth he points out the diſtinction between true and falſe patriotiſm, and proves ſatisfactorily that Chriſtianity oppoſes and forbids the latter only, while the former is not only conſiſtent with but approved by the Goſpel. By this diſtinction certain objections advanced by the infidel to the Chriſtian ſyſtem are completely obviated. The diſtinction is thus ably drawn:

"If valour, as an inſtrument of patriotiſm, be employed, as it too often has been, to carry into effect thoſe *violences which diſtract the world with bloodſhed and devaſtation*; if it be uſed *as an engine by which the ſtrong plunder the weak, the proud trample upon the humble, and the guilty oppreſs the innocent*; doubtleſs, in the view of religion, no leſs than of reaſon, ſuch love of our country, impelling us to the uſe of *ſuch* an engine, is, as a paſſion, *the offspring of pride, avarice, and ambition*; and, as a habit, it is equally hateful in the eye of a righteous and benevolent Deity, and of every conſiderate and virtuous man. On the contrary, if patriotiſm be, as men of ſenſe rightly underſtand it to be, a zeal for the happineſs of the country to which we belong; and where the moſt numerous, intimate, and affecting of our ſocial relations are formed and cultivated; then it is ſound as a principle; *then* it is precious as a term; *then* it is lovely as a quality; *then* it is indiſpenſable even as a duty."

The objection to war, upon the grounds that the Goſpel contains no expreſs command, is next removed, by pointing out what is indeed the true character of the Goſpel doctrines, viz. that they are *calculated for the univerſal benefit of mankind*; and therefore the Goſpel does not *preſcribe any rules for worldly policy*; a circumſtance which, it is obſerved, is common to the Goſpel and the Jewiſh moral law of the decalogue. The inference which is drawn from this, as to the Jews, is however here carried too far: for though there is no expreſs reference to war in the decalogue, they went to war under an expreſs and diſtinct command; and therefore it was as unneceſſary as improbable, that they ſhould make any reference to the decalogue on the ſubject. The Chriſtian law is properly a moral law only, the Jewiſh was both moral and political; but the polity was of Divine eſtabliſhment, and in that polity war was not only permitted, but to a certain degree enjoined. The two codes being of the ſame origin, it is then fair to conclude, that where the former is ſtrictly ſilent as to polity, the authority of the latter is ſufficient. The example in the conduct of Nehemiah and the Maccabees is ſtated, conformably to the idea given of true patriotiſm, in an

impreſſive and forcible manner, and the circumſtances of the Jewiſh ſtate, at the time of our Saviour's appearance on earth, which would naturally preclude his giving any encouragement to war, are thus exhibited with great perſpicuity:

"When our Lord was upon earth, the Roman empire was ſtretching itſelf far and wide, and the Roman armies were leagued in a fell conſpiracy againſt the tranquillity and the liberties of the world. The Jews, alſo, among whom he lived, were bigoted to their own religious tenets, to their own ceremonial obſervances, to their traditions, to their temple, to their falſe notions of a Meſſiah, who was to erect for them a temporal kingdom. Under the influence of that bigotry, miſguided by error, and infuriate from zeal, they would gladly *have bound all nations in chains;* and, in thus exalting their own country, to the diſadvantage and even with the ſubjugation of the whole human ſpecies, they would have looked upon themſelves as inſtruments, naturally, or, it may be, even preternaturally, appointed to accompliſh the will and to promote the glory of God among his favoured people.——Now a peremptory command from Chriſt, on the ſubject of patriotiſm, would, upon its firſt entrance into the minds of his followers, have been welcomed by their national prejudices and their national pride; and though reflection on humanity might, for a time, have preſerved ſome of them from the abuſe of it, yet, with the bulk of mankind, their influence, after a ſhort and feeble reſiſtance, would have been puſhed into a contrary direction. They would have aſpired to conqueſt from motives of miſtaken piety, and with the approbation of a miſguided conſcience; they would have unſheathed their weapons indiſcriminately againſt every puny ſect of heretics, and every populous community of heathens."

As theſe obſervations afford very ſatisfactory reaſons for the *ſilence* of our Lord on the ſubject of patriotiſm; yet it is well obſerved, that "in his actions he felt and cheriſhed it with the moſt glowing ardour, and in the moſt unſpotted purity;" that to his *countrymen* the glad tidings of the Goſpel were firſt preached, amongſt them his miracles were performed, and that for their fate he expreſſed the moſt tender anxiety. To this we may add, that the firſt Gentile convert noticed was a centurion: and nothing appears to allow the ſuppoſition that he relinquiſhed his military ſervice; and, moreover, the expreſſive admonition of St. John (1 John iii. v. 16.) "He laid down his life for us, and we ought *to lay down our lives for the brethren.*"

The learned author, in bringing forward the ſubject of the day, animadverts on the neceſſity of great caution in drawing up occaſional forms of prayer; a caution which, in general, we anxiouſly wiſh to ſee obſerved; though we do not coincide with

with him in our ſentiments of the expreſſion adduced as an impropriety, or in the idea given of the laſt form of prayer in his note. But after he had ſaid, "I ſhall very reluctantly advert to a preceding paſſage, ſo far as the contents of it may be employed with the poignancy of perſonal reproach, in repreſenting the governors (I ſay not the armies) of another country, as *coming againſt us with much pride and iniquity*:" and again, "I will not in the houſe of God echo and re-echo perſonalities; to the aſperity, and, perhaps, in ſome points, to the injuſtice of which, we may in part impute *thoſe perils and thoſe calamities* which we have this day deplored upon our knees before the throne of God;" (p. 19.): we acknowledge we were not a little ſurpriſed to find the following, however juſt, defiance of the chief of thoſe armies (in p. 28.): "With all the giddineſs of his pride and fierceneſs of his rage, he has not yet arrived at that extravagant degree of phrenzy which can inſpire him with the faineſt hope of keeping England, for any length of time, as a conquered country." If the expreſſions in the prayer are too perſonal, are theſe leſs ſo?

But to come to the ſtate of affairs. The advantages of our preſent ſituation are happily pointed out by contraſting it with that of the kingdom in the reigns of John, Henry VI. and Elizabeth, when invaſions were threatened, as far as the contraſt goes: but when in the ſubſequent paragraph we are told, that "the obedience which catholics profeſs to owe, or are accuſtomed to pay, to their ſpiritual head, is no longer incompatible with the rights of ſovereigns, the obſervance of treaties, or the ſecurities of ſtates;" we muſt refuſe our aſſent till we know by what general council the tenets of ſome of the councils, and ſo many of the doctors of the church of Rome, on this ſubject have been formally renounced and abrogated. We ſhould certainly rejoice that they were ſo: but whilſt we know that the opinions of individuals of that church, and particularly of thoſe who reſide in proteſtant countries, have no farther effect on its pretenſions than as it may be convenient to overlook them, without receding from the principle, we muſt conſider any argument from the private opinion of the few enlightened men as very nugatory. We bleſs God that the rival claims of aſpirants to power "are no longer heard in this country: but if "the diſputes of polemics" are no longer ſo, we are by no means inclined to conſider it as a favourable ſymptom of the ſpirit of religion that prevails: and we think the harſhneſs of the term *polemics*, if applied to thoſe of the church of England who have been earneſt for the propagation of its doctrines, might with more propriety have been ſpared, and a term more appropriate have been found. Where

there is no diſcuſſion, error takes the deeper root and ſpreads the more widely. The religioniſt, therefore, who is earneſt in ſeeking his own ſalvation, will not be without anxiety for that of others: and the ſound politician will perhaps do well to conſider the nature of the gratitude, which has followed ſucceſſive indulgences, before he increaſes their number.

To the general ſubſtance of the remainder of this ſermon we willingly give our warm approbation: the motives to unanimity, at a criſis of moſt alarming importance, are ſelected with judgment, and enforced with eloquence. The advantages we enjoy, the enemy with which we have to contend, the horrors that would attend his ſucceſs, are delineated with a maſterly hand, juſtly deſigned, and boldly executed; and, however we may in other parts have found ourſelves compelled to differ, in this we cordially agree, and recommend it to the ſerious reflection of every reader. The conteſt in which we are engaged, and which every day brings nearer to our own ſhores, is one of which we wiſh every Britiſh ſubject to be aware in its full extent, as alſo of the effects to be derived from the unanimous and determined exertion of the nation to repel the enemy. We will therefore conclude this article with the following extracts, which, in every point of view, do honour to the talents and patriotiſm of the author. Speaking of the enemy, he ſays:

"He may expect ſometimes to put to flight our armies, and ſometimes to gain poſſeſſion of our towns: but of complete and permanent conqueſt he cannot think, even in his dreams. What then muſt be the real object of theſe tremendous preparations for war? My brethren! the anſwer lies in one word—DESOLATION. *This* undoubtedly *is*, and this *alone can be*, the aim of our invaders."—— "They may in ſome inſtances have wronged, but they do not inſult you. They may hate, but they do not deſpiſe you. They may have alarmed, but they do not even try to deceive you. Invaſion was threatened, from the firſt moment; and the threat remains as it began, without diſguiſe and without mitigation. Your forces, in the opinion of the enemy, may be encountered; but your good will, he is aware, cannot be conciliated. Men of ſenſe and moderation have not forgotten the hardſhips rigorouſly impoſed upon other countries, and men of ſpirit can ill brook the challenge arrogantly given to our own. If he leads, he muſt advance; if he advance, he muſt fight; if he fight, he may periſh; and even if he prevail to-day, he muſt negociate to-morrow.—You are called upon to defend your liberties, your laws, and your religion. You are ſharing a common danger, and promoting a common intereſt with your governors, with your equals, with your inferiors: you are avenging the blood of the innocent, the honeſt, and the valiant: you are protecting your neighbours from oppreſſion, your families from

from poverty, your ſovereign from injury and inſult, and your country from diſgrace and perdition. In the purſuit of ends ſo juſtifiable, by means ſo meritorious, you may, without impiety, look up for ſuccour to Almighty God! and whether ye periſh in the ſtruggle, or whether ye ſurvive it, the approbation of that God will be the ſure and moſt ample reward of your loyalty, your patriotiſm, and your fortitude, co-operating with your benevolence."

ART. XCI. *The Suicide; with other Poems. By the Rev. Charles Wickſted Ethelſton, M. A.* 8vo. pp. 149. Price 5*s.* in boards. Cadell and Davies, London. 1803.

THE poem of the Suicide appears to have been occaſioned by the peruſal of the celebrated "Sorrows of Werter." It opens with an apoſtrophe to the author of that captivating but pernicious work. Reaſon is then introduced, contemplating the bleeding corſe of the lover of Charlotte, and lamenting

"The fate of her infatuated ſon."

As a tranquil coolneſs of temperature is generally regarded as a characteriſtic of Reaſon, we preſume Mr. Ethelſton did not think himſelf authorized to attribute to that goddeſs even the ſmalleſt portion of poetic fire. However this may be, certain it is, that her addreſs to the manes of Werter is as cold and deliberate as the moſt inveterate foe to the diſcurſive flights of imagination could wiſh. That this is abſolutely the caſe, will be abundantly proved by the following extract:

"Will this, the thin-ſpun ſyſtem of your brain,
Avert the vengeance of an angry God,
Or ſhield a deed that merits penal fire?
To ſay, 'The weary burden of my woes
Was more than frail, imperfect man could bear,'—
Will this excuſe the horrid ſuicide?
Alas! thoſe ſpecious fallacies are gone;
Thoſe flimſy arguments which once prevail'd,
Thoſe pleas by which weak mortals were deceiv'd,
Are now no more, but fled with vital breath."

Mr. Ethelſton next traces the cauſes which betrayed Werter to the commiſſion of the crime of ſuicide; one of which he ſtates to be his frequenting

——"A ruin'd pile, whoſe rugged caves
Seem made for deſolation and for blood,"

This pile is the ſuppoſed abode of a bravo, whoſe fell diſpoſitions are recounted in the following terrific verſes:

" The inſtrument of jealouſy and rage,
He perpetrates for hire the crime of Cain:
On his dark viſage ſee the helliſh ſcowl;—
His eye looks rapine, ſacrilege, and ſpoil.
His poniard would a prieſt aſſaſſinate
During the ſolemn ſervice for the dead:
Nay, he would ſteal the chalice from a church,
And revel in the conſecrated wine:
A veſtal virgin he would violate,
And mock the ſhrieks of ruin'd innocence.
Him might a crafty Jeſuit ſafely truſt
For the premeditated murder of a king.
The bloody reign of Robeſpierre ne'er knew
So cool and bold a miniſter of death:
Had the fierce Jacobin's inveterate rage
And 'ſteadfaſt hate,' another ſacrifice
Demanded of the royal blood of France,
This 'caitiff wretch' was ready for the deed."

Mr. Ethelſton enters at ſome length into the hiſtory of this "caitiff wretch;" in the courſe of which, among other inſtructive particulars, we learn, that his depravity of mind was manifeſted at an early period of his life by his making uſe of the leaves of a Teſtament as wadding for his fowling-piece:

" The goſpel's ſacred leaves, in cool contempt
He ramm'd into the hollow tube of death."

In proceſs of time he began to diſſipate his patrimonial property, the items of which are enumerated with a truly wonderful minuteneſs:

" Full many a mortgage-deed and India bond,
Exchequer bill and *terra firma* ſcroll;—
Innumerable parchments ſign'd and ſeal'd,
And duly witneſs'd by the old man's friends,
Were to the money-lending crew transferr'd,—
Your premium-mongers and your cent.-per-cents.
And legacies from uncles, maiden aunts,
And reſidues from couſins not a few,
And ſales of ſapling oaks, which twice ten years
Had hardly ſeen upon the verdant turf,
And poplars green, twelve inches in the ſpan,
And twigs of elm, and aſh, and ſycamore,
All fall to ſtop a gap and ward arreſt."

Being thus ſtripped of his ample poſſeſſions, he became

" A miſcreant bravo to be had for hire."

Upon

Upon this digreſſion Mr. Ethelſton has contrived to graft another, containing the ſtory of a gentleman who was driven to the commiſſion of ſuicide by the loſs of his eſtates, which he had ſquandered at the gaming-table. The particulars of this gentleman's property alſo are noted with a preciſion which would do credit to a ſteward or a conveyancer:

"Oh! what a helliſh ſcene! ſtake after ſtake
Is loſt; while manors, tenements, and farm;
Hundreds of acres, coppices, and lawns;
And woods and foreſts, barns, and ſtacks of grain;
Nay freehold, copyhold, leaſehold, all are gone.

Having diſpatched this victim of the box and dice, Mr. Ethelſton returns to the bravo; of which circumſtance he thus gives full and ſufficient notice:

"And, firſt, let her in ſombrous ſtrain depict
The black inhabitant in yonder tower.
(From him ſhe wander'd, to pourtray the fate
Of a deluded gameſter doom'd to death.
Now to the hir'd aſſaſſin ſhe returns.)

This aſſaſſin appears to be a man of reading, and poſſeſſed of a tolerable library; for we are informed that,

"When ſcenes of blood
Allow him leiſure, and his buſy mind
An interval of recreation craves,
To ſome cloſe haunt he with his books retires,
'The Age of Reaſon,' and 'The Rights of Man'."

Nor are the lucubrations of this ſtudious murderer confined to modern ſyſtems of rebellion and infidelity. He is repreſented as peruſing with rapture the hiſtory of Cato, Empedocles, Hannibal, and Demoſthenes, whom Mr. Ethelſton ſtrikingly characterizes as "the famous Grecian orator." His ſtudies are cloſed by the death of Antony and Cleopatra.

In the "Diſmantled Turret," ſelected as a fit reſidence by this learned aſſaſſin, Mr. Ethelſton ſuppoſes Werter to be accoſted by the dæmon Deſpair, who ſtimulates him to end his ſorrows by a voluntary death. Reaſon in vain interpoſes, though ſhe is aided by the goddeſs of Eloquence, who makes on this melancholy occaſion a ſpeech too tedious to be recited. In ſpite of the remonſtrances of theſe celeſtial viſitants,

"Alas, the leaden meſſenger of fate
Pierces the ſeat of life!"

And the poem cloſes with the following fervent wiſh;

"May the immenſe unfathomable depths
Of the Almighty's love engulph the deed!"

Such

Such is the "Suicide;" a compoſition which contains much ſound morality, but little poetry. The verſes in praiſe of Howard are *ejuſdem farinæ*. In his "Monody" and "Elegy" Mr. Ethelſton frequently utters the language of genuine pathos, though in both theſe poems there are too many indications of bad taſte. The Pindaric Ode to the Genius of Great Britain is ſpirited and well timed. We think Mr. Ethelſton has been moſt ſucceſsful in "The Old Man and his ruined Daughter," which we ſhall quote at large, by way of taking our leave of him with a good grace.

I.

"O'er waſtes and wilds and deſerts bare,
With furrow'd cheek and ſilver'd hair,
With feeble ſtep and cheerleſs roam
The old man wanders long from home;
Deep is the ſigh and big the trickling tear:
He ſeeks his ruin'd daughter far and near.

II.

He ſeeks her on the verdant glade,
And in the deep embower'd ſhade,
And in the vale and through the wood,
And on the brink of Avon's flood,
Near the lone church-way path, and by the mill,
And on the cloud-capt brow of yonder hill.

III.

'Oh, hapleſs Sufan! ruin'd child,
'By oaths and promiſes beguil'd!
'Let me once more my girl embrace,
'And weep on thy too lovely face.
'Come, darling daughter, to thy father's call!
'I'll love thee, Sufan, and forgive thee all.'

IV.

With tott'ring limbs he moves along,
And haſtens to the ſyren throng,
In whoſe dark haunts the wretched dwell,
Where ſorrow many a tale could tell;
Where tinſell'd Mis'ry leads the haggard van,
The wreck of broken vows and perjur'd man;

V.

Where Luſt's baſe miniſter for hire
The frail one decks in looſe attire,
To captivate the roving eye,
And lure the ſtranger paſſing by;
To Pleaſure's temple then ſhe flies,
Dreſs'd like the victim for a ſacrifice.

VI.

'Where is my girl, or far or near?
'O courteous ſtranger! tell me where.

'My

'My only child, with dark blue eye,
'And bluſhing cheek, did you deſcry?
'Perhaps ſhe's ſhelter'd in that bleſs'd abode*,
'Where Sin forſakes her crimes and turns to God.

VII.

'Is my poor girl within your walls?
'Her father at your portal calls;
'In pity tell me is ſhe here,
'For I have ſought her every where?
'Alas! I cannot ſee her heav'nly face,
'Nor her ſweet form among your mourners trace.

VIII.

'But to yon city let me go
'Again, and wander to and fro,
'Wander alone from ſtreet to ſtreet;
'If my ſweet lamb I can but meet,
'I'll preſs the truant to my anxious breaſt,
'And ſooth her agonized heart to reſt.'

IX.

And now he ſpies the wretched dome
For frantic maniac a home,
Where, a recluſe from human gaze,
Lone Melancholy waſtes her days:
He hears the loud and heart-appalling ſcream,
And ſees thro' bars the flaſh of Phrenzy gleam.

X.

He liſtens as the love-ſong floats
On buoyant breeze in mournful notes,
A ditty of a ruin'd maid,
Who far from friends and home had ſtray'd;
A faithleſs lover doom'd her to this pile,
Virtue and Reaſon victims to his ſmile.

XI.

His ſympathizing boſom bleeds;
On her pale face the tale he reads,
Sung moſt pathetically ſlow,
The ſimple harmony of woe:
She ſung of her dear Henry, perjur'd ſwain,
And wept, and then reſum'd her fav'rite ſtrain.

XII.

'Twas ſuch a ſtrain as once was play'd
By poor Maria in the ſhade:
When to her pipe ſhe tun'd her airs,
And lull'd with muſic all her cares,
And charm'd the liſt'ning Yorick paſſing by
With her wild thrilling note of melody.

The

* The Magdalen.

XIII.

The old man liſtens to the ſound,
While the big drop bedews the ground;
'Twas for his ruin'd girl a tear,
'Perhaps (he ſighs) ſhe may be here.
'Oh! is my darling in your cells immur'd,
'Is my poor girl by locks and bars ſecur'd?'

XIV.

He calls; but ah! no Suſan hears,
No daughter at theſe bars appears;
Vain is his loud diſtracted cry,
His wand'rer makes him no reply;
To Ruin's purlieus now he haſtes away,
Where bluſhing innocence is taught to ſtray.

XV.

Full many a loſt devoted fair,
With wanton leer and tempting air,
Meets the diſtracted father's eye;
But Suſan nowhere can he ſpy.
In agony he beats his tortur'd breaſt;
Rack'd by conflicting pangs, he finds no reſt.

XVI.

Not Lear, when the dread tempeſt howl'd,
And o'er his head the thunder roll'd,
In the loud hail-ſtone's rattling peal,
Could more impaſſion'd anguiſh feel;
Nor with more fervour was his curſe convey'd,
Than this poor father for his daughter pray'd.

XVII.

He tears his hair, he ſobs aloud,
Melts into tears a pitying croud:
'Oh! Suſan, Suſan, oh, my love!
'Where art thou gone? Where doſt thou rove?
'Where by that ſerpent, daughter, waſt thou led?
'Or art thou, darling, number'd with the dead?

XVIII.

'Hark! 'tis her cry'—He hears a ſhriek—
The lips of Suſan preſs his cheek;
Of ruin'd Suſan, once ſo fair,
With hollow eye, diſhevel'd hair;
She darts from yonder tainted foul abode,
A ſink of luſt, where Virtue never trod.

XIX.

Alas, how chang'd! How pale and wan!
The victim of a treach'rous man,
A baſe deſtroyer, on whoſe tongue
Poiſon more rank than Java's hung.
Poor Suſan flies into her father's arms,
A whited ſepulchre of faded charms.

Deep

XX.

Deep was the old man's far-fetch'd groan,
Heart-rending was his piteous moan;
The quick tranſition ſeal'd his fate—
He ſaw her; but, alas! too late.
'Art thou my ruin'd wanderer?' (he cried)
'Take this laſt kiſs'—then preſs'd her hand and died!"

ART. XCII. *A Compendium of the Law of Evidence. By Thomas Peake, Eſq. of Lincoln's Inn, Barriſter at Law.* 8vo. Second Edition, with conſiderable Additions. pp. 267. price 6*s.* 6*d.* Brooke and Clarke. London. 1804.

IN a country that juſtly boaſts of the enlightened ſtate of its juriſprudence, nothing can be of greater importance than that the rules by which the rights of her ſubjects are adminiſtered ſhould be accurately defined and clearly ſettled: and of theſe rules, thoſe by which the boundaries of Evidence are aſcertained confeſſedly rank amongſt the moſt neceſſary: every attempt, therefore, to clear this perplexed and thorny path ought to meet with encouragement: and he who has laboured in it with diligence, ought not to be conſidered as having done nothing, becauſe he has unavoidably left ſome difficulties behind him.

In this view, the Profeſſion are certainly under great obligations to thoſe who have exerted themſelves to collect and digeſt their learning on the Law of Evidence; particularly, as from the variety of the circumſtances on which its nature, or at leaſt the application of it, very much depends, contradictory opinions have been found frequently to influence the deciſions of the moſt learned judges on the admiſſion of evidence.

From our peruſal of the work before us, we think Mr. Peake is fairly entitled to a conſiderable ſhare of praiſe as an induſtrious and judicious compiler: beyond this there is not, nor indeed can there be, in a work of ſuch a nature, much for a Reviewer to notice: but we cannot help obſerving that this is no mean praiſe if it be fully deſerved. We ſhall preſently look a little more critically at the work in this reſpect, for the purpoſe of ſhewing Mr. Peake that he has not been ſufficiently ambitious of ſecuring that praiſe; and that he has but too faithfully adhered, in many inſtances, to the ſuperficial ſpirit of modern times, that ſeems unable to bear the ponderous but often valuable accuracy that diſtinguiſhed the ancient and more ſtudious æras of the Law.

Before

Before, however, we proceed to this task, (which we will make as short as justice will permit an unpleasant task to be made,) we shall take notice of those parts of the work which relate to the arrangement, and afterwards of those that shew the powers of Mr. Peake as a writer: of which, indeed, as we have observed, there is little opportunity to speak.

As to the first, we think the author has very judiciously prefixed to the main body of his work observations on the general rules of Evidence, and a statement of those rules as applicable to each species of evidence in this discussion, which occupies the first twenty-five pages: he has given a concise and clear view of the following heads, accompanied with a selection of authorities in the margin:—On whom the Proof lies;—Subject of Proof;—What is the best Evidence;—Hearsay Evidence;—Dying Declarations;—Admission of Facts;—Acts amounting to Admission;—Presumptive Evidence.

Having thus stated the general rules applicable to every species of Evidence, the author then proceeds to give them a distinct and separate consideration.

The grand division of his work is, as it naturally must be, into Evidence Written and Parole: the second chapter being dedicated to the consideration of Written Evidence; and the third to that of Parole Evidence: the first chapter consisting of the Introductory Observations and Statement just before mentioned.

The second chapter contains the division of Written Evidence: and this the author, following the Lord Chief Baron Gilbert, "has divided into two classes; the one, which is public, the other private: and this first has been again subdivided into matters of Record, and others of an inferior nature." The first of these is comprised under the title of Records, as Acts of Parliament, Judgments of the King's Superior Courts, &c.: and the latter under the title of Public Writing, not being Records; under which subdivision he treats,—1. Of Journals of the Houses of Parliament: 2. Proceedings in the Court of Chancery by Bill of Complaint: 3. Of Proceedings in the Ecclesiastical or Admiralty Courts: 4. Of those in Foreign Courts: 5. Of Inferior Jurisdictions; 6. Of Acts of State and General History: 7. Of Commissions executed on Public Occasions: 8. Of Parish Registers: 9. Of the Rolls of Courts Baron, Terriers, Maps, Papal Licence and Bull, Corporation Books, Bank Books.—The Consideration of the Law of Evidence, relating to Records, occupies the first section; and that belonging to the second subdivision, the second

section

ſection of this chapter; the third ſection relates to the Inſpection of Public Writings.

The doctrine and correſponding authorities being delivered as to public inſtruments, the author employs the fourth ſection in a ſimilar matter with regard to the ſecond claſs of Written Evidence; namely, Written Inſtruments of a Private Nature: and the fifth ſection, which concludes the chapter, is occupied with the learning reſpecting the Rules of Evidence to explain Written Inſtruments.

The author then proceeds, in the third chapter, to the ſecond head of his grand diviſion; namely, Parole Evidence. This chapter is divided into ſeven ſections:—the firſt four of which treat of the competency of Witneſſes, under the general heads of imbecility of their underſtandings, by reaſon of the infamy of their characters, by reaſon of their intereſt in the cauſe, and by reaſon of their relation to the parties: the fifth ſection treats of perſons who are privileged from giving evidence, as if it ſhould tend to charge the witneſs with a crime, or to ſubject him to a civil action, or to charge him with a debt: the ſixth relates to the rules for the examination of witneſſes: and the ſeventh treats on procuring the attendance of witneſſes, and their privilege from arreſt. At the end of the third ſection in this chapter is a digeſt of caſes as to the intereſt of witneſſes, with reference to the points introduced in the preceding ſections. And the whole is followed with an appendix, which, together with the notes interſperſed throughout, contain ſeveral of the deciſions both publiſhed before and in MS., which, to uſe the words of the author, have been frequently referred to as leading caſes on particular parts of the Law of Evidence.

We think it but juſtice due to Mr. Peake to give the public this outline of the work, that they may be enabled to form ſome judgment of its ſcope and arrangement: and we doubt not but that thoſe who are able to appreciate its merits will, on an attentive examination of it, be of opinion with us, that, though of ſmall ſize, it has been attended with a conſiderable portion of labour, and, we will add, of uſeful labour; and that, if it afford no gleams of that ſuperior and philoſophic mind which even ſuch a ſubject could not wholly reſtrain when in the hands of his illuſtrious predeceſſor, the Lord Chief Baron Gilbert; yet that he has gone far towards the completion of the thing he aimed at,—the furniſhing a ſort of *vade-mecum* for his brethren at the bar, that might be practically uſeful on occaſions of ſudden emergency.——How far it may be worth the while of a barriſter who has any ambition to diſtinguiſh himſelf hereafter, to employ his leiſure in efforts of this nature, is rather

for

for Mr. Peake and his young brethren, who may be meditating similar labours, than for us, to determine.

However this may be, we have long entertained doubts whether the Advocates at the Engliſh bar, as a learned body, have on the whole reaped any ſolid advantage from the faſhion of publiſhing eſſays, compendiums, &c. &c. on different points of law, that has increaſed and ſpread with the increaſe of riches, luxury, and pleaſure: they are, in our opinion, at once abridgements of law, and of the ſpirit of inquiry and reflection, without which the law never will be underſtood; they lead the ſtudent to think his work is already done for him; and the profound reaſonings, the curious reſearches, the learned illuſtrations, that adorn and dignify the arguments and judgments of thoſe great lawyers who lived when theſe convenient lounges of ſtudy were not known, are too frequently conſidered as ſuperfluous by thoſe who have nothing to do but to take a little ſnug compendium, of forty or fifty pages, in their pockets; which, by an ingenious ſort of magic peculiar to this happy age, is made to contain all the law that is neceſſary to be known, and uſeful on all occaſions.

But though we are afraid it is now too late to inſiſt on this, (and well may we be afraid, when it is conſidered what a hoſt of thoſe who live on LEARNING will be againſt us!) we apprehend we may very fairly urge that the authors, or rather compilers, of ſuch works ſhould be obliged, beyond all other men, to a ſcrupulous accuracy, not only in the report that they make of the points they think proper to mention, but alſo of the names and references to the caſes that are cited in ſupport of the doctrines laid down. So far as we have been able to look into the authorities ſtated in the margin and notes, Mr. Peake has evidently in many inſtances ſhewn that he has not relied on digeſts, abridgements, or former treatiſes on the ſubject: but at the ſame time we cannot but obſerve that, from the neceſſity he found himſelf under, through the very nature of his work, to compreſs in many of thoſe caſes where he is correct, there is not a ſufficient ſtatement of the caſe to warrant a counſel to cite it to the Court on the authority of Mr. Peake's book alone, and that, in ſeveral inſtances, it is clear he could not have conſulted the caſes themſelves.

As we are ſtrongly prejudiced in favour of this induſtrious author and his work, we are perſuaded he will thank us for pointing out two or three inſtances in ſupport of the obſervation we have juſt made;—to mention more might appear invidious: and it is neceſſary to point out ſome, that the error may be repaired by his more ſcrupulous attention to the caſes themſelves,

themſelves, in the ſecond part, or in any future edition of the firſt part of his work.

In the caſe of Douglas v. Yallop, 2 Burr. 722, cited p. 30, after treating of the evidence neceſſary in caſe of the loſs of ancient records, he ſays:

"This ſpecies of evidence can be applicable to thoſe caſes only, where very ancient records are loſt: for if a recent roll be loſt, and its contents can be aſcertained, the Court will permit a freſh one to be ingroſſed."

Now it by no means appears from this haſty memorandum, as the caſe in the book is, that there had been a neglect of ENTERING A JUDGMENT, and a loſs of the roll, and that, on the ſame being ſhewn to the Court, a rule was made, That the Clerk of the Judgments ſhould *ſign a new Roll*, &c. which latter words Sir James Burrows, the moſt accurate man of his day, cauſed to be printed in italics. We do not mean to ſay that ſo much might not be fairly underſtood from the word ingroſſed uſed by Mr. Peake, but not in the report: but if the queſtion were agitated in court, would the caſe, as ſtated by Mr. Peake, decide it?

In the caſe of Mildmay v. Mildmay, 1 Vern. 53, cited, p. 69 (note), Mr. Peake ſays:

"In *Mildmay* v. *Mildmay* a doubt was made, whether depoſitions in the Spiritual Courts were admiſſible: it is clear they are not, when taken in any cauſe not within their juriſdiction; but where they have juriſdiction, there ſeems no objection. Vide *Gilb. Law Ev.* 67."

On looking into this caſe of Mildmay v. Mildmay, it appears that no doubt at all was ſtarted as to the admiſſion of depoſitions; the doubt was, whether the anſwers of the defendant in that cauſe in the Spiritual Court ſhould be received as evidence againſt him in Chancery: for it was admitted by the Solicitor General that depoſitions againſt a man in the Spiritual Court ſhould not be made uſe of in Chancery, without ſome ſpecial order for that purpoſe.

In the caſe of Miller v. Foſter, K. B. 2 Anſtr. 386, (note,) cited p. 88, when treating of the production of terriers, or exemplified copies, in evidence, Mr. Peake ſays:

"The eccleſiaſtical terriers are ſurveys made by virtue of the 87th canon, and are thereby ordered to be kept in the biſhop's regiſtry: and Godolphin adds, that it may be convenient to have a copy exemplified, and kept in the church-cheſt; wherefore it was in one caſe holden, that a paper purporting to be a terrier, found in the charter-cheſt of Trinity College, Cambridge, (who were landholders in a pariſh,) was no evidence to diſprove a modus: but as

againſt one of the prebendaries of Litchfield, a terrier found in the regiſtry of the dean and chapter of Litchfield, was held ſufficient evidence."

We were a little puzzled at this ſtatement, as there could, we ſuppoſed, be no doubt that A TERRIER found in the regiſtry of the dean and chapter would be held ſufficient evidence: but we were ſoon ſatisfied on looking at the caſe, which turned out to be, like Atkins v. Hatton, the caſe not of a terrier, but of a paper purporting to be a terrier, found not in the biſhop's regiſtry, but in the regiſtry of the dean and chapter: and Mr. Peake wholly omits to mention that the Lord Chief Baron Macdonald refuſed this as evidence, and that the deciſion in K. B. was a new trial, granted on the ground that this evidence ought to have been received.

The caſe of Gibſon v. M'Carty is cited in p. 42, as from caſe temp. Hardw. 311. There is no ſuch caſe there in our edition of that book, and we do not know of any other; there is, indeed, in p. 50 of that book, a caſe of the King v. Gibſon, and where by the report the defendant appears to have been convicted of forging a note under the hand of Lady M'Carty, and which came on upon a motion for a new trial: but no queſtion like that mentioned by Mr. Peake is ſtated in the report.

In the ſection on Parole Evidence to explain written inſtruments, Mr. Peake has contented himſelf with a general reference, in the note, to Powell's Law of Deviſes. We think he might have added a very ſatisfactory page or two, by reference to ſome important caſes on that doctrine in Mr. Veſey Junr's Reports; ſuch as Nourſe v. Finch, Clement v. Lewthwaite, &c.

It would be tedious and unneceſſary to purſue this ſort of inveſtigation any farther; we will therefore only add, for Mr. Peake's government in future, that there is room for it, and alſo for obſervation on the ſpelling the names of the caſes cited, which are frequently erroneous.

As to the powers of Mr. Peake as a writer, in ſtyle, argument, &c. little appears in this work on which a judgment can be formed: the introductory obſervations, and the diſcuſſion on the ſubject of Judgments in Criminal Caſes, are the parts beſt calculated to furniſh ſpecimens of his talents in theſe reſpects: and we think Mr. Peake, ſo far as we can diſcern, does not appear greatly to his own diſadvantage; his ſtyle is plain and clear; and if he does not affect great force or profundity in the little argument he advances on the ſubject of the Effect of Verdicts in Criminal Caſes, his obſervations are, at leaſt, advanced with modeſty and preciſion:—but

here

here we cannot help again noticing the inaccuracy of Mr. Peake in his ſtatements. Page 45, he ſays:

"But it is ſaid, alſo, by *Gilbert*, that if the party was not examined as a witneſs on the proſecution, or his evidence formed a part only of that given to the jury, the verdict in the criminal proſecution may be evidence in the civil cauſe."

From this ſtatement, the reader who had ſeen nothing further of Gilbert's treatiſe would conclude, that ſuch was the unqualified opinion of that learned judge on the ſubject; whereas the ſtatement in the book throws a very different light on the thing: and we cannot forbear, as that ſtatement is not long, preſenting it to our readers. It is as follows:

"But where the verdict on the indictment is founded on another evidence, beſides the party's own oath, there the verdict may be given in evidence; for there this verdict ſeems to be under the ſame general rule with all others; and there the judgment of twelve men on the fact ought to ſway in determination of the ſame fact, whether the verdict be on indictment or action: but yet it may be objected, that the fact might find credit from the party's own oath, which ought not to ſupport the action; and ſince the evidence is ſo intermixed, that it doth not appear on what it was founded, the verdict cannot be produced in corroboration of the evidence on the action.

This is the practice, ex relatione Mr. Phipps, 1700.

Objection.

"It is true this doth in part take off the force of ſuch evidence; for as, when a verdict is produced in evidence, it may be anſwered, that it did not ariſe from the merits of the cauſe, but from ſome formal defect of the proof, and that makes it no evidence toward gaining the point in queſtion; ſo, as a verdict may be diminiſhed in point of authority, by ſhewing that it was in part founded on the oath of the party intereſted in the action: and the jury are to reſpect it no further than as they preſume it given and ſupported by the credit of other teſtimony that are not concerned in the cauſe."

Anſwer.

We do not accuſe Mr. Peake of thus ſtating the Chief Baron's doctrine for the ſake of introducing the obſervation he has thought proper to make on it; we ſet it down to the account of haſte and inaccuracy: at the ſame time it is obvious that there would have been no room for the obſervation, had Mr. Peake given the ſtatement as it ſtands in the book.

ART. XCIII. *The Pleader's Guide; a didactic Poem, in two Parts. By the late J. J. Surrebutter, Esq. Special Pleader and Barrister at Law.* A new Edition, 12mo. pp. 212; price 6s. in Boards. Cadell and Davies, London. 1803.

THE subject of this Poem is "well and truly" set forth in the exordium, which runs "in manner and form following:"

"Of legal fictions, quirks, and gloſſes,
Attorney's gains, and client's loſſes,
Of ſuits created, loſt, and won,
How to undo, and be undone,
Whether by *common law*, or *civil*,
A man goes ſooner to the Devil;
Things which few mortals can diſcloſe
In verſe, or comprehend in proſe,
I ſing."

After an invocation to Phœbus, Clio, and Mercury, Mr. S. addreſſes himſelf to the practitioners of the law, and eſpecially to his kinſman Mr. Job Surrebutter, who, having happily finiſhed his preliminary education at ſchool and college, is

"By his parents' fondneſs plac'd
Among the bleſt, the choſen few,
(Bleſt, if their happineſs they knew,)
Who for three hundred guineas paid
To ſome great maſter of the trade,
Have, at his rooms, by *ſpecial* favour,
His leave to uſe their beſt endeavour
By drawing pleas, from nine till four,
To earn him twice three hundred more;
And, after dinner, may repair
To *'foreſaid* rooms, and *then*, and *there*
Have *'foreſaid* leave, from five till ten,
To draw th' *aforeſaid* pleas again."

Mr. S. now proceeds to open his courſe of Lectures by deſcanting on the ubiquity of the KING, and on the principle of *nullum tempus*, and the conſequent advantages which accrue to the crown in the adminiſtration of juſtice. He next adverts to the oppoſition made by our anceſtors againſt the introduction of the civil law, the profeſſors of which he triumphantly taunts in moſt provoking phraſe. For this he ſings or ſays,

"Know all to whom theſe preſents come,
The Pandects of Imperial Rome,
Though ſtill they keep their ancient ſtate,
Their grandeur, dignity, and weight,

And

And claim reſpect like veteran beaux,
Or mountebanks in tarniſh'd clothes,
Since Edward from his ſubjects broke
The bondage of the Roman yoke,
Are but a vain and empty ſhade
Without the ſanction and the aid,
The forms, the proceſs, and the mode
Coercive, of the Britiſh code."

Before our learned Barriſter proceeds to unfold the myſteries of the Common Law, he very appropriately invokes the aſſiſtance of an infernal ſpirit, aided by whoſe influence he ſings the wondrous qualities of the *Original Writ*, the *Capias*, and the *Quo Minus*. Nor does he forget to inſtruct his diſciple how to proceed againſt privileged perſons; tracing, with laudable minuteneſs, the proceſs to *Outlawry*, and the party's appearance upon the *Capias Utlagatum*. And here Mr. Surrebutter, looking with infinite pride and ſelf-complacency upon the thriving circumſtances in which he is placed by his ſucceſs in the practice of the Law, digreſſes into a very inſtructive and intereſting narrative of his own legal education, and of the methods which he took to advance himſelf in his profeſſion. Returning from this digreſſion, he opens the Second Part of his work, with an account of the *Pleadings* in a ſuit at Law, which contains a poetical explanation of the compoſition and ſtructure of the *Record* from the *Proceſs* to the *Poſtea*. He then proceeds ſeriouſly to proteſt againſt thoſe miſchievous hatchers of reform who attempt to inculcate the dangerous notion that a ſimplification of legal proceſs would conduce to the welfare of ſociety at large. In the "torrent and whirlwind" of his indignation he ſpeaks very ſlightingly of the Juſtice of the Peace;

"Who, of his *Dedimus* poſſeſt,
As one with inſpiration bleſt,
Enjoys the happieſt tranſition
From ignorance to erudition;
And with no other ſtock in trade
Than Teſtament on table laid,
With acts 'gainſt *tunnelling and ſnaring*,
And *John* the evidence to ſwear in,
John Groom, who leaves his worſhip's horſe
Unſed, to put the laws in force,
And three old folio's on a ſhelf,
A *Court* of *Record* is *Himſelf*.

The wrath of Mr. S. is alſo vented in terms of the keeneſt ſeverity againſt thoſe falſe brethren of the profeſſion,

"who would deviſe
Pacific ſchemes of compromiſe."

Then resuming the plan of his lectures, he lays down divers notable instructions for forming the complete orator at the bar; particularly dwelling upon the topics of dress and action. After premising a few more preliminary observations, he proceeds to exemplify his precepts by reciting the proceedings at large in an action brought by John-a-Gudgeon against John-a-Gull, for an assault made upon him the said John-a-Gudgeon, at an election dinner. In this cause Mr. Counsellor Bother'um states the case of the plaintiff in a most elaborate speech, the allegations of which he attempts to prove by the following examination of evidence:

Bother. whisp. pers his Atty. } Pray are our Witnesses all here,
Our *fealy* friends from *Toadland Mere?*

Atty. Here's Dr. TENCH, and PREACHER TROUT,
And Farmer CHUBB will come, no doubt.

Bother. Call SIMON TROUT—we'll first begin
With Mr. TROUT,—come swear him in.

Crier. *Here,* SIMON, *you shall—(silence there)*
The Truth, and all the Truth declare,
And nothing but the Truth be willing
To speak, so help you G—d,—(a shilling.) (aside)
TROUT's sworn.—
(Bother.) Pray, Sir, did you attend
The Election Feast at *Toadland's End?*
The feast I mean before the Poll-day?— —

Trout. Yes, Sir, I tarried there the whole day—
Albeit I never go to dinners,
To feast with publicans and sinners,
And ever it hath been my Rule
On no account to quit my School,
As in my absence, I'm aware
Satan will not be idle there!
I own, Sir, I for once transgress'd it,
The inward light so strongly press'd it,
A Call I never could withstand!
But touching the affair in hand,
As it regards the late Election,
I've but a feeble recollection;

Bore. aside. } (Your *inward light* must fail you greatly,
If you've forgot what pass'd so lately.—)

Trout. There was a squabble, and some oaths,
And liquor spilt on Plaintiff's clothes,
Squire GUDGEON's face was bruis'd, I've heard,
His Sunday Rayment much besmear'd,
And Dr. TENCH informed me— —
(Bore.) Pooh!—
Don't tell us, Sir, what TENCH told you—

Bother.

Bother. Stop, Mr. BORE'UM, by your leave,—
Bore. My Lord, I humbly do conceive—
Bother. Theſe interruptions, I declare,
Would almoſt make a Parſon ſwear—
Bore. Do Mr. BOTHER'UM let *me* ſpeak—
Bother. Now he's begun he'll talk this week—
Bore. Well Mr. TROUT, ſo all you know then,
Is what you've *heard* of Plaintiff's clothing?
All *hear-ſay* is it?—
(Trout) No, Sir, no,—
I lifted up mine eyes, and lo!
I did behold, in wrath, Squire GULL
Smite Mr. GUDGEON on the Skull;
And Dr. TENCH, a wiſe, and wary,
And learned Fen-Apothecary,
Doubted he ſaid — —
(Bore.) Do ſtop my friend,
Cannot I make you comprehend?—
Bother. Come, Sir, we won't detain you—GULL
You're ſure ſmote GUDGEON on the Skull,—
Trout. He did.— —
Croſs-exd. by Mr. Bore'um *(Bore.)* Stay, Mr. what-d'ye-call him,
You ſay you ſaw GULL bruiſe and maul him.
Trout. Yes.
(Bore.) And you never go to dinners,
To feaſt with publicans and ſinners?—
What, was the bludgeon pretty thick?
Trout. I cannot ſay I ſaw the ſtick.—
Bore. Stay, Sir, I think that you're a Teacher,
A Spiritual Paſtor, and a Preacher,
Now recollect you're on your oath, Sir,
Mind you do juſtice to them both, Sir;
Was there no boxing match?—ſpeak out—
Nothing like fighting, Maſter Trout?—
Trout. Why verily much ſtrife aroſe,
Divers and ſundry kinds of blows,
Much provocation too, albeit
I was not there at firſt to ſee it;
A ſong was humm'd, which caus'd diſſention,
And ſeem'd of Heatheniſh invention,
Which, tho' it lack'd both wit and keenneſs,
Savour'd of malice and uncleanneſs,
And, ſung with loud vociferation,
Rous'd the Defendant's indignation,
Who ſeem'd to think it caſt reflections
On him, and all the GULL-connections:
This ſong, tho' ſpiritleſs, and dull,
Did ſorely trouble Mr. GULL,
And, oft repeated in his ear,
Did cauſe him to blaſpheme and ſwear,

Till, G—d forgive him for't, he roſe,
And ſeizing on Squire GUDGEON's noſe,
He ſqueez'd it 'twixt his thumb and finger,
Stampt on the ſong, and d—d the finger;
Now when much ſtrife and wrath enſued,
Both which I always have eſchewed,
I fled—but ſoon return'd to pray
That Heaven would ſtop this ſinful fray,
And we like Brethren might agree,
And live in peace and unity—
Bother. Swear Dr. TENCH—
(Crier.) Here, Doctor, look—
Take off your glove, and kiſs the book—
The Doctor's ſworn.—
(Bother.) Good DOCTOR TENCH,
Pray tell the Jury and the Bench,
All that you ſaw and heard that day—
Tench. Sir, I know nothing of the fray,—
I was call'd in at the concluſion,
T' inſpect a *Vertical* Contuſion.
GUDGEON was then without his ſhirt,
His body much beſmear'd with dirt;
There was an ugly awkward cut
Ran quite athwart the *Occiput*,
He'd have been *comatoſe*, I'm ſure,
And far beyond my ſkill to cure,
Had I been call'd ten minutes later—
I trembled for the *Dura Mater:*
The cuticle, or outward ſkin,
Portended ſomething wrong *within*—
The *fauces* in a ſad condition!
Betwixt the *Nares* no partition!—
But both ſo forc'd into conjunction,
Th' *Olfactories* declin'd their function.
Some teeth were broke, and ſome were loſt;
The *Inciſores* ſuffer'd moſt,
Much miſchief done to the *Molares*—
And, what a very ſtrange affair is,
Not the leaſt ſymptom could I ſee
Of *Dentes Sapientiæ.*
In all my *pugiliſtic Caſes*,
At feaſts, elections, fairs, and races,
A worſe than this I never met,
Nor ever ſaw an inſtance yet,
In all that *branch of my Profeſſion*,
Where blows have made ſo much impreſſion!
Optics, my Lord, a perfect jelly!
One large contuſion on the belly,
Two on the *Coſtæ*, and, as I gueſs,
A kick upon the *Os Coccygis*

Had

Had caus'd a *Tuber*, or a bump,
Around the region of the rump.
Bother. You took some blood, Sir, from him?—
(Tench) Plenty—
Phlebotomiz'd him ounces twenty;
Order'd in lieu, one ounce, good weight,
Magnesiæ Vitriolat.:
Subinde gave when faint or sick, Sir,
My renovating *Fen-Elixir;*
Then clapp'd my patent plaster on,
My genuine *Icthupharmacon.* — —
Bother. Sir, of your practice we've no doubt,—
Bore. So much for TENCH,—come hand him out.

Court. Well, who's your next?
(Bother.) Set Farmer CHUBB up,
Bor. aside. CHUBB's recollection I must rub up,—
Bother. So, Mr. CHUBB, I see 'tis you;
You live at *Toadland's End?*
(Chubb) I do.
Bother. You din'd at the Election Meeting?
Chubb. Yes, sure I did, I loves good eating.
Bother. Was there a *Bickering* where you sat?
Chubb. No, we had no such dish as that.
Bother. No *broil*, no *bickering*, no *fracas?*
Chubb. No, no such dishes as I saw,
There might be *broils* for ought I knew,
To please such gentlemen as you.
Bother. Why, CHUBB, you must have seen at least
These parties at the *Toadland* feast,
Was any thing by Plaintiff said,
Which to such lengths Defendant led,
And caus'd an act so indecorous
As that which now appears before us?
Chubb. Anan?
(Bother.) Why surely you must know
Whether these men had words or no?
Chubb. Words! aye, they'd words enough God knows,
Besides some pretty tightish blows.
Court. Hark-ye, my friend, was GULL d'ye think
Disguis'd, or much inflam'd with drink?
Chubb. Neither,—as sober as a judge,
Th'of to be sure he seem'd to grudge,
Being as how his coat was shabby,
Squire GUDGEON's velvet, lin'd with tabby;
But as for drink, my Lord, he chose
To fling all that o'er Plaintiff's clothes;
My Lord, I wishes to be going,
For 'tis a charming time for sowing.—

Bother.

Bother. Stay, Mr. CHUBB, ſpeak out, Sir, do,
Did GULL beat GUDGEON? is that true?
Chubb. Beat him! he beat him black and blue!
I never *ſee'd* a prettier fight,
So full of malice like, and ſpite.
Bore. A fight! Ho, ho! the truth's come out,
A fair ſet-to, a boxing bout?—
Bother. And this you poſitively ſwear?
Chubb. Aye ſure, why SIMON TROUT was there;
SIMON, for all he ſeems ſo ſhy,
Pleaſe you, my Lord, knows more than I.
Bother. How ſay you? did not TROUT adviſe
'Gainſt ſuch unchriſtian Exerciſe?
Chubb. Yes, after praying and beſeeching,
SIMON ſtood up, and fell a preaching,
And like the picture of ST. PAUL,
Began to ſarmonize us all,
Bad us hold faſt of what was good—
And well that doctrine underſtood,
For with the tankard he made bold,
And ſeem'd main loth to quit his hold.
Bother. What! did he preach, d'ye ſay, and ſtand
With this ſame tankard in his hand?
Chubb. Aye ſure, he firſt threw back his wig,
And took a pretty handſome ſwig,
Then held the tankard up to view,
All one as you your Brief may do,
Saying, that wicked ſtuff within
Did cauſe a multitude of ſin.
Bother. Why, CHUBB, now, on your Oath, man, ſay,
Did not this preaching ſtop the fray?
Bore. After this ſpeech of SIMON TROUT,
Had you, or not, a boxing-bout?
Chubb. Why yes—I ſcorns to tell a lie,
TROUT ſays to me, as I ſtood by,
Can'ſt keep a ſecret? yes, ſays I.
Why then, ſays he; CHUBB, 'tis not right,
That we ſhould loſe ſo ſweet a fight,
CHUBB, ſince ſo good a man you're reckon'd,
I wiſh that you'd be GUDGEON'S *ſecond*,
If you'll juſt clap him on the ſhoulder,
And ſay you'll be his *Bottle-holder*,
'Twill cheer his heart, and ſtir his blood,
And make him fight, and do him good;
I long to ſee him d'off his wig,
And clench his fiſts like BEN the BIG;
And if you'll make the Champions ſtrip,
And lend my drunken Clerk your whip,

D-m-me,

D-m-me, if he sha'nt round the ring go,
While I hold stakes, and guard the *Stingo*.
Bother. This is our case, my Lord, we've done.

For Mr. Bore'um's reply, and the fierce dispute upon a point of law which took place between that luminary of jurisprudence and his learned brother, we must refer to the work itself. The inquisitive reader will however be gratified by being further informed that, after the aforesaid dispute,

These generous chiefs, resolv'd awhile to end
The doubtful conflict, and the suit suspend,
Both lovingly agreed at once to draw
A Special case, and save the point in Law.

After making such copious extracts from this Poem, it were a superfluous task to enlarge upon its merits. By calling for a new edition, indeed, the public have virtually declared their opinion that it contains a rich fund of genuine wit.—To this opinion we cordially subscribe; and we conclude our account of it by expressing our satisfaction that its author has in the testimony of general approbation received the meed which is due to the extraordinary degree of genius which could produce so fair a harvest from a field apparently so dry and steril.

ART. XCIV. *Asiatick Researches: or, Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia.* Vol. vii. 4to. pp. 510. price 1*l.* 5*s.* Vernor and Hood, London. 1803.

THE Society to which we are indebted for the volume now before us, was established in January 1784, by that zealous friend to literature, to true science, and to every other object which could tend to advance the happiness and intellectual improvement of man, Sir WILLIAM JONES. During the ten years that this great man resided in India, no one was more indefatigable in advancing the interests of the Society of which he was founder: the monuments erected to his fame are so numerous, that it can only perish with the destruction of learning and virtue.

Although the Imperial Review cannot, according to the plan prescribed, take regular notice of any of the preceding volumes of the Asiatic Researches, it will be acceptable to our readers, who have had no opportunity of perusing them, to know, in Sir William Jones's own language, the object and intention of the Society, and the time and manner in which it

it originated. Theſe circumſtances he deſcribed in an introductory diſcourſe ſoon after he had been elected preſident; from which we ſhall make the following extracts.

" Gentlemen,

" When I was at ſea laſt Auguſt, on my voyage to this country, which I had long and ardently deſired to viſit, I found one evening, on inſpecting the obſervations of the day, that India lay before us, and Perſia on our left, whilſt a breeze from Arabia blew nearly on our ſtern. A ſituation ſo pleaſing in itſelf, and to me ſo new, could not fail to awaken a train of reflections in a mind which had early been accuſtomed to contemplate with delight the eventful hiſtories and agreeable fictions of this Eaſtern world. It gave me inexpreſſible pleaſure to find myſelf in the midſt of ſo noble an amphitheatre, almoſt incircled by the vaſt regions of Aſia, which has ever been eſteemed the nurſe of ſciences, the inventreſs of delightful and uſeful arts, the ſcene of glorious actions, fertile in the productions of human genius, abounding in natural wonders, and infinitely diverſified in the forms of religion and government, in the laws, manners, cuſtoms, and languages, as well as in the features and complexions of men. I could not help remarking, how important and extenſive a field was yet unexplored, and how many ſolid advantages unimproved; and when I conſidered, with pain, that in this fluctuating, imperfect, and limited condition of life, ſuch inquiries and improvements could only be made by the united efforts of many, who are not eaſily brought, without ſome preſſing inducement or ſtrong impulſe, to converge in a common point, I conſoled myſelf with a hope, founded on opinions which it might have the appearance of flattery to mention, that if in any country or community ſuch an union could be effected, it was among my countrymen in Bengal, with ſome of whom I already had, and with moſt was deſirous of having, the pleaſure of being intimately acquainted.

" You have realized that hope, gentlemen, and even anticipated a declaration of my wiſhes, by your alacrity in laying the foundation of a Society for inquiring into the hiſtory and antiquities, the natural productions, arts, ſciences, and literature of Aſia. I may confidently foretel, that an inſtitution ſo likely to afford entertainment, and convey knowledge to mankind, will advance to maturity by ſlow, yet certain, degrees; as the Royal Society, which at firſt was only a meeting of a few literary friends at Oxford, roſe gradually to that ſplendid zenith, at which a Halley was their Secretary, and a Newton their Preſident.

" If now it be aſked, what are the intended objects of our inquiries within theſe ſpacious limits, we anſwer, MAN and NATURE; whatever is performed by the one, or produced by the other. Human knowledge has been elegantly analyzed according to the three great faculties of the mind, memory, reaſon, and imagination, which we conſtantly find employed in arranging and retaining, comparing and diſtinguiſhing, combining and diverſifying, the ideas which we receive through our ſenſes, or acquire by reflection; hence, the three main branches of learning are, hiſtory, ſcience,

science, and arts: the first comprehends either an account of natural productions, or the genuine records of empires and states; the second embraces the whole state of pure and mixed mathematics, together with ethicks and law, as far as they depend on the reasoning faculty; and the third includes all the beauties of imagery and the charms of invention, displayed in modulated language, or represented by colour, figure, or sound.

"Agreeably to this analysis, you will investigate whatever is rare in the stupendous fabrick of nature, will correct the geography of Asia by new observations and discoveries; will trace the annals, and even traditions of those nations, who from time to time have peopled or desolated it; and will bring to light their various forms of government, with their institutions civil and religious: you will examine their improvements and methods in arithmetic and geometry, in trigonometry, mensuration, mechanics, optics, astronomy, and general physics; their systems of morality, grammar, rhetoric, and dialectic; their skill in chirurgery and medicine, and their advancement, whatever it may be, in anatomy and chemistry. To this, you will add researches into their agriculture, manufactures, and trade; and, whilst you inquire with pleasure into their music, architecture, painting, and poetry, will not neglect those inferior arts, by which the comforts and even elegancies of social life are supplied or improved*."

From these quotations, our readers will have a complete idea of the very valuable purposes to which this Institution is applied. They afford also a sort of guide by which we shall be enabled to estimate the value of the volume now before us, as well as that of any others that may hereafter come under our notice.

The contents of this volume may be distributed under the following general heads; Geography and Topography; Religion and Morals; Natural History; Antiquities and Languages; and some miscellaneous articles, which cannot be brought under any particular class.

Geography and Topography.

The papers that may be considered under this head are; (1.) "On the Course of the Ganges through Bengal;" by Major R. H. Colebrooke. (2.) "A Narrative of a Route from Chunarghur to Yertnagoodurn in the Ellore Circar;" by Captain J. T. Blunt. (3.) "An Account of a method for extending a Geographical Survey across the Peninsula of India;" by Brigade Major Lambton.

Mr. Colebrooke begins his paper by observing, that the frequent alterations in the course of the Ganges, and of the other rivers which flow through Bengal, have been a subject of wonder to the generality of Europeans residing in those provinces,

* See Asiatic Researches, vol. I.; 1788.

provinces, though to the natives, who have long witneſſed ſuch changes, the moſt remarkable encroachments of the rivers, and deviations of their ſtreams, are productive of little ſurprize. And his principal objects, in this diſſertation, are to account for the unſettled ſtate of the rivers;—to ſhew by what means, and at what ſeaſons, thoſe revolutions in nature take place, by which whole villages are deſtroyed, or ſuddenly deſerted through dread of impending deſtruction;—to deſcribe the manner by which new iſlands are formed, inhabited, and cultivated; and how theſe iſlands are diſtinguiſhable from the main land. The deſcription which our author gives of ſome of theſe newly formed lands will intereſt the reader, and afford a good ſpecimen of the mode in which this paper is written.

"The appearance of ſome of theſe iſlands is ſingularly rural and pleaſing, if not romantic; for, although an extenſive flat can hardly come under the latter denomination, yet it may partake of a degree of wildneſs that will pleaſe the lovers of nature; at the ſame time, that the peaceful appearance of the flocks, fields, and habitations, will give delight to the philanthropiſt. If we preſent to the imagination a wide extended plain, with pens for cattle, and a few humble huts, whoſe tops are crowned with gourds, and the intervening ſpace highly cultivated; ſuppoſe wheat, barley, and pulſe of all ſorts, to be growing in abundance, the flowers of the latter preſenting to the eye a variety of rich tints; let us conceive numerous herds of cattle grazing, and a few ſcattered villages at a diſtance; ſuppoſe the horizon to bound the view, with no other remote objects than a long line of graſs, *jungle*, and a few trees, which, from their great diſtance on the main land, are barely diſcernible; and we ſhall have a tolerable picture of an iſland in the Ganges. If we fancy at the ſame time, that the lark is ſoaring, the air cool, and the ſky perfectly unclouded, we ſhall have a ſtill more lively idea of theſe iſlands, during at leaſt ſix months of the year."

Mr. Colebrooke proceeds to deſcribe the appearances which the banks of the Ganges exhibit; in what reſpects that river differs from ſmaller ones; and the alterations that have taken place in different parts of the river ſince the year 1779. He refers to a very valuable paper on the ſame ſubject by Major Rennel, printed in the Philoſophical Tranſactions for 1781; and from his own obſervations, made twenty years after, he infers, that the topography, or even the geography, of a large portion of the country, will be liable to perpetual fluctuation from the ſame cauſes.

Captain Blunt's "Narrative" conſiſts of a journal kept of every material occurrence which took place in the courſe of a journey

journey of 1125 Britiſh miles. Our traveller ſet out from Chunarghur, January 28, 1795, and arrived at Yerdnagoodum on the 24th of May, where, ſays he, "I had the firſt grateful ſight of an European countenance, which was productive of the moſt pleaſing ſenſations; for I had now been four months in the ſociety of the natives, through paths the moſt rugged, and in ſituations that required their utmoſt perſeverance to ſurmount. Their patience was frequently called forth to enable them to ſubſiſt on the ſcanty proviſion which they were neceſſitated to carry on their ſhoulders in a mountainous wilderneſs; and their greateſt fortitude was ſummoned to contend with ſavage hordes; to whoſe mercy had it been our fate to ſubmit, but little chance could have been expected of eſcaping with our lives." Among a variety of curious circumſtances noticed in the courſe of his route, he tells us, that the confluences of all the principal rivers throughout Hindoſtan, as well as their ſources, are places of *Hindoo* worſhip and ſuperſtition; and to theſe, many thouſand pilgrims annually reſort. At the confluence of the Godavery and *Baun Gunza* rivers, there is a ſmall pagoda ſacred to the Hindoo goddeſs Cali, which draws a great concourſe of pilgrims, who, from ideas of purification, come to waſh in the waters of the confluent ſtreams.

Major Lambton's paper is valuable, as containing the particulars of the meaſurement of a baſe line near Bangalore, commencing in lat. 12° 54′ 64″ N. and extending 7.4321 miles in a N.E. direction, making an angle with the meridian of 0° 57′ 7″, which may be the foundation of a regular ſurvey acroſs the peninſula of India.

Religion and Morals.

The papers on the ſubjects connected with religion and morals are numerous: they contain much curious matter, and will be read with great intereſt by Europeans, who might remain totally ignorant of what was paſſing in Aſia, but for the exertions of this Society. Captain Mahony and Mr. Joinville have inveſtigated the doctrines profeſſed, and religious cuſtoms practiſed, by the people of Ceylon. From the account of the former we ſhall ſelect a deſcription of the ordination of a prieſt; for which,

"A council is aſſembled, conſiſting of the high prieſt, with thirty others of learning, and the two miniſters of ſtate. The perſon intended for orders being previouſly examined, is introduced into this aſſembly, and then aſked, if willing to conform to the different duties required of him, and whether he deſires ardently to enter into holy orders. On anſwering in the affirmative, he is ſtripped of the clothes

clothes he wore at entering; and receives, from the hands of two prieſts, the robes belonging to his new character. He muſt be perfect in all his limbs, and not under twenty years of age; in addition to which, good conduct and learning are the only requiſites for prieſthood. A prieſt is bound to celibacy; but if any one wiſhes no longer to continue in orders, he has it at his option to reſign, at a meeting of the prieſts of the diſtrict, which takes place at the new or full moon, ſometimes at both. Quitting orders in this manner is not deemed a diſgrace; but to be diſmiſſed for improper conduct is looked upon as the greateſt of all ignominy. Various are the modes by which they incur guilt: among theſe, the killing even a fly, connection with women, the uſe of ſtrong liquor, theft of any kind, or a falſehood. They may eat once or twice a day, according to the mode at ordaining: it is neceſſary, however, that their meals ſhould be between ſun-riſe and eleven o'clock A.M.: after the latter hour no prieſt can eat, but may drink. The prieſts of Bhooda live by charity; and by their law, are allowed to eat of every ſpecies of food offered to them in that way."

From Mr. Joinville's account, we ſhall give a deſcription of the marriage ceremony in Ceylon:

"A whole family goes in a body to aſk a girl in marriage; the more numerous the family, the greater title it has to the girl. It is the whole family that marries, conſequently the children belong to the whole family, in the ſame way as the lands, which are never divided. Marriages are contracted by the right thumb of the man and woman being put together, the prieſt throwing a little water over their thumbs and pronouncing the words laid down by Boudhou for the occaſion. As ſoon as the conſent of the parties is obtained, a magician is conſulted to fix the day and hour. The two families then meet at the houſe of the girl, where a grand feaſt is prepared, and the houſe ornamented according to the cuſtom of the eaſt. The magician conſults his books, and holds a *clepſydra*, or water-clock in his hand. The inſtant the lucky moment arrives, the married couple are covered with a piece of cloth, their right thumbs are joined, filtered water is thrown over them, a cup containing cocoa milk, is paſſed ſeveral times over their heads, and the ceremony ends."

The eighth and ninth papers in theſe reſearches are by H. T. Colebrooke, Eſq.; they relate to the religious ceremonies of the Hindoos, in which the ſacraments of the manes, and the hoſpitable reception of gueſts, are fully deſcribed. We are informed, that religious rites, intermixed with acts of courteſy, which are practiſed by way of formal hoſpitality, are nearly the ſame, whether it be high rank, a venerable profeſſion, or cordial friendſhip, which entitles the gueſt to be welcomed with diſtinction. They chiefly conſiſt in preſenting to him a ſtool to ſit on, water for ablutions, and honey mixed

mixed with other food for refreſhment. As the marriage opens with the ſolemn reception of the bridegroom by the father of the bride, this part of the nuptial ceremony is choſen by Mr. C. as an example of hoſpitable rites, and thereby affording him an opportunity for deſcribing all the rites made uſe of on theſe occaſions, which, as we cannot enter minutely into them, are thus recapitulated. The bridegroom goes in proceſſion to the houſe where the father reſides, and is there welcomed as a gueſt. The bride is given to him by her father in the form uſual at every ſolemn donation, and their hands are bound together with graſs. He clothes the bride with an upper and lower garment, and the ſkirts of her mantle and his are tied together. The bridegroom ſolemnly takes her hand in marriage. She treads on a ſtone and mullar. They walk round the fire. The bride ſteps ſeven times, conducted by the bridegroom, and he then diſmiſſes the ſpectators, the marriage being now complete and irrevocable. In the evening of the ſame day, the bride ſits down on a bull's hide, and the bridegroom points out to her the polar ſtar as an emblem of ſtability. They then partake of a meal. The bridegroom remains three days at the houſe of the bride's father. On the fourth day he conducts her to his own houſe in ſolemn proceſſion. She is there welcomed by his kindred, and the ſolemnity ends with oblations of fire.

To Mr. H. T. Colebrooke we are alſo indebted for an account of the origin and peculiar tenets of certain Muhammedan ſects, which will be read with ſatisfaction by thoſe who are acquainted with the learning of the eaſt. The next paper in this volume gives

" A ſummary Account of the Life and Writings of Avyar, a Tamul female Philoſopher." By the Rev. Dr. John.

The origin and birth of this lady, as well as the æra in which ſhe flouriſhed, are loſt in fable. Dr. John has, however, preſented us with the conjectures of learned men on the ſubject, and has given a tranſlation of her moral precepts, which are found in the Atisūdi, intending to tranſlate the reſt, if this meets with a favourable reception from the friends of ancient learning.

The thirteenth paper is " An Account of the St. Thomé Chriſtians, on the coaſt of Malabar." By F. Wrede, Eſq.

The fourteenth is intitled, " An Account of an Hereditary Living Deity, to whom devotion is paid by the Bramins of Poona and its neighbourhood." By Captain Edward Moor.

And the nineteenth is, " An Account of the Bazeegurs, a ſect commonly called Nuts." By Captain David Richardſon.

Theſe all contain, as their ſeveral titles import, much curious and intereſting matter, from which, if our limits would permit, we might ſelect many parts to entertain and inſtruct the reader.

Natural History, Antiquities, &c.

The two papers in the department of Natural Hiſtory, being—(1.) "An Account of a new Species of Delphinus, an Inhabitant of the Ganges;" by Dr. Roxburgh:—and (2.) "Dagoberti Caroli de Daldorff Scarabæorum (i. e. Inſectorum quæ ſub nomine Generis ſuperioris Scarabæus militaverunt in Fabricii Entomologia Syſtematica em. et auct.) diſtributio in genera proxima (id eſt, naturalia) diviſiones, ſubdiviſionesque, inſtrumentis cibariis, lavorum imaginumque, victu et œconomia, aliiſque inſecti perfecti partibus conſultis, No. 1."—admit of no analyſis. The ſame may be ſaid of the "Tranſlation of one of the Inſcriptions on the Pillar at Dehlee, called the Lot of Feeroz Shah;" by Henry Colebrooke, Eſq.:—of the diſſertation "On the Sanscrit and Prácrit Languages:"—of the "Chronological Table of the Moghul Emperors from A. H. 736 to 1173, or A. D. 1335 to 1760;" by Lewis Ferdinand Smith, Eſq.:—and likewiſe of a "Demonſtration of the 12th axiom of the firſt book of Euclid.;" by the Rev. Paul Limrick.

"The Account of the Kookies or Lunctas," is taken from a native of the *Runganecah* diſtrict, who, when a boy, was carried away in one of their predatory excurſions, and, after a captivity of twenty years, found means to eſcape and return to his family. He deſcribes them as a race of people that live among the mountains to the N. E. of the Chittagong province; they are the leaſt civilized of any people yet known among the mountains. Like all mountaineers, they are of an active, muſcular make, have the peculiar features of all the natives of the eaſtern parts of Aſia, namely, the flat noſe, ſmall eye, and broad face.

The tradition of the Kookies reſpecting their origin is, that they and the Mugs are the offspring of the ſame progenitor, who had two ſons, by different mothers; which is confirmed by the great ſimilarity of the Mug and Kookie languages. The Kookies are all hunters and warriors, and are divided into a number of diſtinct tribes totally independent of each other, though all of them acknowledge, more or leſs, the authority of three different Rajahs. The Rajahſhips are hereditary, and the Rajahs, by way of diſtinction, wear a ſmall ſlip of black cloth round their loins; and as a farther mark of

ſuperior rank, they have their hair brought forward and tied in a bunch, ſo as to overſhade the forehead, while the reſt of the Kookies have theirs hanging looſe over the ſhoulders. The females alſo of the Rajah's family wear an apron of black cloth, with a red border, which falls below the knee: —a colour and faſhion prohibited to the reſt of the ſex.

The author next proceeds to deſcribe the power of the Rajahs, and the means afforded them of ſupporting their dignity; the weapons which the Kookies make uſe of in offence and defence; the ſituations choſen by them to erect their villages; their mode of contending with their enemies, and the nature of the triumphs after victory: he diſplays, by facts, the vindictive diſpoſition of the Kookies; the evils to which the female ſex is ſubject, and from which no rank exempts them; the wife of the chief and the wife of his vaſſa work alike in the ſame field: he then deſcribes their domeſtic animals; their marriage and funeral ceremonies; their ideas of religion; the limited nature of their commerce; and concludes an intereſting paper by giving a ſpecimen of the Kookie language.

"The Kookies are often attacked by the Banjoogees, who, though not ſo numerous a race of people, yet, from being all united under one Rajah, always prevail, and exact an annual tribute of ſalt from the two Kookie Rajahs, Thándon and Mankene. Salt is in the higheſt eſtimation among them all; whenever they ſend any meſſage of conſequence to each other, they always put in the hand of the bearer of it a ſmall quantity of ſalt, to be delivered with the meſſage, as expreſſive of its importance."—"They have an idea of a future ſtate, where they are rewarded or puniſhed according to their merits in this world. They conceive that nothing is more pleaſing to the Deity, or more certainly enſures future happineſs, than deſtroying a number of their enemies. Beſides the Supreme Being, they worſhip an inferior Deity, as a mediator, and more immediately intereſting himſelf in the concerns of individuals. To the former they ſacrifice a *Gyal*, as being the moſt valued animal: but to the latter they ſacrifice a goat only. In every *Parah* they have a figure of wood, in human ſhape, repreſenting the inferior Deity, to whom they offer up their prayers before they ſet out on any enterprize, and before whom, on their return, they place all the heads of the ſlain, as expreſſive of their devotion, and to record their exploits. Each warrior has his own particular pile of heads, and according to the number it conſiſts of, his character is eſtabliſhed. Theſe piles are ſacred; and no man dares attempt to filch away his neighbour's fame, by ſtealing from them to add to his own."

The laſt paper in this volume is a diſſertation "On the Burmha Game of Cheſs, compared with the Indian, Chineſe,

and Perfian game of the fame Denomination." By the late Captain Hiram Cox.

The author of this well written eſſay, ſets out with controverting the opinion of the late Sir William Jones, who thought the game of chefs, as played in Europe and Aſia, was invented by one effort of ſome great genius, and not completed by gradual improvements. He then traces the origin of the game, which is ſaid to have been invented by the wife of Ravan, King of Lanca (Ceylon), in order to amuſe him with an image of war, while his metropolis was cloſely beſieged by Rama*, who, according to Sir William Jones's Chronology of the Hindoos, appeared on earth at leaſt 3800 years ago; yet notwithſtanding theſe proofs of antiquity, Sir William was of opinion that this complex game is a more recent invention than the refined game of the Perſians and Europeans; which he alſo ſtates to have been invented in India and to be the original game.

Mr. Cox notices ſome contradictions which occur in Sir William Jones's account of the game, and then takes a diſtinct view of it as it is played by the Purans, the Chineſe, the Burmhas, and the Perſians; giving the precedence to the game ſaid to be invented at Lanca, as it appears to be the moſt ancient, according to the authorities adduced by Sir William Jones; and as the Perſians admit that they received the game from India.

To thoſe who are amateurs in this ſcientific game, Mr. Cox's diſſertation will afford pleaſure and information; they will, from the compariſon here ſtated, be able to judge of the merits and antiquity of chefs as it is played by different nations, and to form a rational judgment on the merits of the method adopted by each.

Several parts of this volume are illuſtrated with excellent engravings; at the end of it is a liſt of the members of the Aſiatic Society, and the rules by which their meetings are held and regulated, and at the beginning are a number of deſiderata, which may uſefully employ the leiſure and talents of the learned both in Aſia and Europe.

"* The high degree of poliſh which prevailed at the court of Ravan, at this early period, is well worthy of notice. In a copy from an ancient Hindoo painting, his capital appears to be regularly fortified in the antique ſtyle, with projecting round towers and battlements, and he is ſaid to have defended it with ſingular ability; hence he and his people were called magicians and giants, for to the invading Rama, and his Hordes of Barbarian mountaineers, called in deriſion fatyrs or monkies, his ſcience muſt have appeared ſupernatural. In fact, Ravan appears to have been the Archimedes of Lanca."

ART. XCV. *Medical Ethics, or a Code of Inſtitutes and Precepts adapted to the Profeſſional Conduct of Phyſicians and Surgeons.* By Thomas Percival, M. D. 8vo. pp. 264. Price 5*s*. 1800. Johnſon, London.

IT is ſometimes objected to practical diſcourſes on morality, that they are leaſt read by thoſe who ſtand moſt in need of them; and this obſervation is perhaps peculiarly applicable to a work calculated for the regulation of medical conduct: a perſon who is deeply engaged in practice, and who might have frequent opportunities for applying the leſſons of profeſſional morality, will perhaps ſcarcely think he has any occaſion for further precepts to regulate his conduct towards thoſe who have already honoured him with their confidence. There are, however, occaſions when the general principles and the particular remarks contained in Dr. Percival's book may eſſentially promote the happineſs of individuals and the credit of the medical profeſſion; and his work, although not calculated to diſplay extenſive learning or deep reſearch, is executed in ſuch a manner as to do credit to his good ſenſe and to his general benevolence.

The firſt part relates to hoſpital practice; the ſecond to private practice; the third to apothecaries; and the fourth to legal queſtions. The appendix contains a diſcourſe on hoſpital duties, and copious notes on the whole work.

The conduct of the medical attendants in an hoſpital is diſcuſſed in the firſt inſtance; not that this ſubject ought naturally to occupy the firſt place, but probably becauſe this eſſay aroſe from an extenſion of a former publication of the author, which was excluſively devoted to the ſubject. The aphoriſtical nature of the work renders it impoſſible to attempt any thing like an abridgement of it; which would only become a table of contents. A few extracts will afford a ſufficient ſpecimen of its merit.

Chap. 1. p. 26. "Aſylums of inſanity poſſeſs accommodations and advantages, of which the poor muſt, in all circumſtances, be deſtitute; and which no private family, however opulent, can provide. Of theſe ſchemes of benevolence, all claſſes of men may have equal occaſion to participate the benefits; for human nature itſelf becomes the mournful object of ſuch inſtitutions. Other diſeaſes leave man a rational and moral agent, and ſometimes improve both the faculties of the head, and the affections of the heart. But lunacy ſubverts the whole rational and moral character; extinguiſhes every tender charity; and excludes the degraded ſufferer from all the enjoyments and advantages of ſocial intercourſe. Painful is the office of a phyſician, when he is called upon to miniſter to ſuch humiliating objects of diſtreſs. Yet great muſt be

his felicity, when he can render himself instrumental, under Providence, in the restoration of reason, and in the renewal of the lost image of God. Let no one, however, promise himself this divine privilege, if he be not deeply skilled in the philosophy of human nature. For though casual success may sometimes be the result of empirical practice, the *medicina mentis* can only be administered with steady efficacy by him, who, to a knowledge of the animal economy, and of the physical causes which regulate or disturb its movements, unites an intimate acquaintance with the laws of association; the controul of fancy over judgment; the force of habit; the direction and comparative strength of opposite passions; and the reciprocal dependencies and relations of the moral and intellectual powers of man."

Chap. 2, p. 47: "A wealthy physician should not give advice *gratis* to the affluent; because it is an injury to his professional brethren. The office of physician can never be supported but as a lucrative one; and it is defrauding, in some degree, the common funds for its support, when fees are dispensed with, which might justly be claimed."

"It frequently happens that a physician, in his incidental communications with the patients of other physicians, or with their friends, may have their cases stated to him in so direct a manner, as not to admit of his declining to pay attention to them. Under such circumstances, his observations should be delivered with the most delicate propriety and reserve. He should not interfere in the curative plans pursued, and should even recommend a steady adherence to them, if they appear to merit approbation."

Notes, p. 192. "It has been well remarked, by divines and metaphysicians, that *passive impressions* become progressively weaker by frequent recurrence; and that the heart is liable to grow callous to scenes of horror and distress, and even to the view of death itself. This law of nature is intended, by the wise and benignant Author of our frame, to answer the most salutary purposes, by co-operating with another of equal, perhaps superior, force. For *active propensities* are formed, and gradually strengthened, by the like renewal of the circumstances which excite them. The love of goodness is thus rendered habitual; and rectitude of conduct is steadily and uniformly pursued, without struggle or perturbation. The human character then attains the highest excellence, of which this probationary state is capable; and, perhaps, no profession is more favourable than that of physic, to the formation of a mental constitution, which unites in it very high degrees of intellectual and moral vigour; because it calls forth the steady and unremitting exertions of benevolence, under the direction of cultivated reason; and, by opening a wider and wider sphere of duty, progressively augments their reciprocal energies."

Such is the manner in which Dr. Percival treats the different parts of his subject, which from its limited nature admits a considerable diffuseness in the style, without requiring any

any great preciſion or force of argument. Something more might perhaps have been done in the detail of the legal diſcuſſion of medical queſtions, and more might indeed have been expected from the author's apparent familiarity with books of law. The annexed diſcourſe on hoſpital duties, by the late Rev. Thomas Baſſnett Percival, is conciſe and elegant.

It may be queſtioned whether the author's opinion reſpecting the ſeniority of a phyſician will or ought to be univerſally admitted. He ſays (p. 36.) that "the *ſeniority* of a phyſician may be determined by the period of his public and acknowledged practice as a phyſician, and that of a ſurgeon by the period of his practice as a ſurgeon, in the place where each reſides." A phyſician is ſuch in virtue of his degree, and it ſeems conſiſtent with the etiquette obſerved in other caſes, that the priority of a degree ſhould give a priority of rank, when the degrees are equal; and where they are different, with reſpect to the time required for previous ſtudy, the degree which requires the longeſt ſtanding ought to be preferred. Thus, in London, a fellow of the college of phyſicians has a right to expect a ſuperior rank to a candidate, a candidate to a doctor of phyſic, a doctor to a bachelor, a bachelor to a licentiate, and a licentiate to any other doctor in a foreign univerſity.

It is obſerved, concerning apothecaries, (p. 58.) that "two practices prevail in ſome places, injurious to the intereſt of this branch of the faculty, and which ought to be diſcouraged. One conſiſts in ſuffering preſcriptions to be ſent to the druggiſt, for the ſake of a ſmall ſaving in expence. The other, in receiving an annual ſtipend, uſually degrading in its amount, and in the ſervices it impoſes, for being conſulted on the ſlighter indiſpoſitions to which all families are incident, and which properly fall within the province of the apothecary." But it is equally true on the other hand, that families in moderate circumſtances might ſuffer ſerious inconvenience from the formidable length of the apothecary's bill; that an apothecary's attendance is very frequently inconvenient to himſelf, and ſuperfluous to his patient, where a phyſician is employed; and that apothecaries frequently take care to ſend in, and phyſicians too often to preſcribe, their medicines, in ſuch a form as to be diſagreeable and troubleſome to the patient, in order that the charge may be more conſiderable, without appearing unreaſonable.

P. 87. It is difficult to collect from the whole diſcuſſion reſpecting duelling, what are the author's real ſentiments on the ſubject: he reaſons ſometimes as if all duels were cul-

pable, and sometimes as if they were unavoidable. The point is indeed extremely delicate. Lord Chesterfield says, "If a man insult you, knock him down if you can; if you cannot, laugh away the affront:" but what is to be done if, after being knocked down, he sends you a challenge? The moralist ought to say, Refuse it: the man of the world may perhaps sometimes imagine himself irresistibly urged to neglect the moralist's injunctions. But the probability is very strong, that the case will never occur without some error or imprudence.

P. 156. The question respecting the veracity required of a physician is nearly of a similar nature, and is here left almost as much undecided: but the conclusion of the discussion evidently tends to allow an occasional breach of veracity; and the practice of most medical men is, perhaps, in conformity with this conclusion. It would, however, be certainly more agreeable to a person of delicate feelings to encourage hope in a declining patient, without subjecting himself to the imputation of direct falsehood: and it will almost always be found easy to do it, considering the natural inclination of a physician to see the disease in a favourable light, and to confide in the powers of his art. In cases more decidedly dangerous, it is often full as important to the patient's real interests to be convinced early of his danger, as it is advantageous to his recovery to cherish hopes which, after all, must soon abandon him, and, with them, all his confidence in the person who has deceived him. The author will, however, be readily allowed to have shewn throughout this work, which he regards as the conclusion of his professional labours, a sincere regard to the cause of religion and morality, as well as to the honour of the profession, in which he has maintained, throughout life, a distinguished rank.

ART. XCVI. *Essays on History; particularly the Jewish, Assyrian, Persian, Grecian, and Roman. By John Holland.* 8vo. price 5*s.* pp. 408. Longman and Rees. London. 1803.

MR. Holland informs us in the preface to this work, that "its object is, to serve as a guide in the extensive field of history, and to direct youthful minds in the track of valuable truth."

In pursuance of this laudable purpose, he lays before the juvenile student a succinct and clear account of the principal events which occur in the annals of the nations enumerated in his title-page. For the collection of facts he seems to have had

had recourſe to very good authorities; and, after a ſtrict examination of his work, we think him juſtly entitled to the praiſe due to accuracy.

To every eſſay he has ſubjoined queſtions for examination. Theſe queſtions conſtitute a very valuable portion of this manual. Many young perſons find themſelves embarraſſed in their endeavours to ſelect, as objects of particular attention, the leading facts of an hiſtorical narrative. To thoſe who experience this difficulty, a ſeries of well-digeſted queſtions preſents a ſeaſonable guidance. It is alſo no ſmall recommendation of this catechetical arrangement, that it lightens the labours of the inſtructor of youth.

Mr. Holland juſtly obſerves, that "if young perſons fix the dates of important æras in their minds, they will more eaſily recollect the events which intervene, and have juſter notions on the progreſſive and gradual improvement of mankind." In purſuance of this idea, and with a view of facilitating the acquirement of chronological knowledge, he has introduced into his work the memorial lines from Gray's *Memoria Technica*, which apply to each ſucceſſive eſſay.

Upon the whole, we regard this volume as an acceptable addition to the liſt of Engliſh ſchool-books. We muſt, however, in critical juſtice, obſerve, that the introductory eſſay and the eſſay on the Jewiſh hiſtory are by no means entitled to equal praiſe with the reſt of the book. The former is perplexed in the arrangement of its matter, and, in many inſtances, obſcure in its ſtyle: and, in the latter, Mr. H. has relinquiſhed the office of the hiſtoric guide, to plunge his pupil into the depths of polemic divinity, and of antiquarian and metaphyſical ſpeculation. If (as we think will be the caſe) a ſecond edition of this work is called for, we would adviſe Mr. H. to cancel this eſſay. The generality of children are, at an early period, initiated into the facts of ſacred hiſtory by a peruſal of the Old and New Teſtament:——and we are ſo far from prognoſticating much utility, that we dread no ſmall degree of detriment from the direction of the youthful mind to thoſe topics of theological doubt and diſputation, the profitable diſcuſſion of which demands the ripened judgment of maturer years.

We are ſorry to ſee ſo long a liſt of Errata at the end of the preface; yet all the errors are not noticed. Mr. H. has in ſome caſes marked the quantity of ſyllables in proper names; if this had been done at all, it ought to have been obſerved generally and accurately; whereas, to ſelect an inſtance, in pp. 84 and 85, a ſingle word is printed three different ways,

—Ariſtides,

—Ariſtides, Ariſtïdes, and Ariſtïdes. Such errors of the preſs are very perplexing to young perſons, and ought to have been avoided.

ART. XCVII. *The Elements of Natural and Experimental Philoſophy. By Tiberius Cavallo, F.R.S. &c. Illuſtrated with Copper-Plates.* In four volumes, 8vo. pp. 1915. price 2*l.* 2*s.* Cadell and Davies. 1803.

MR. Cavallo is ſo well known to the public by his various writings in natural and experimental philoſophy, that to announce any work of his on theſe ſubjects is ſufficient of itſelf to procure it a large degree of public attention. An introductory treatiſe could ſcarcely have fallen into better hands than thoſe of Mr. C.; having for many years been converſant with all the topics treated of in theſe volumes, having watched the progreſs of and improvements in ſcience, he was well qualified to collect and arrange materials in ſuch a manner as was beſt calculated to inſtruct and improve thoſe who ſtand in need of information, or who wiſh to revive ideas which time may have nearly obliterated.

Many of our readers are, without doubt, well acquainted with the "*Philoſophia Britannica*," by the late Mr. Benjamin Martin, a work that maintained for ſeveral years a deſervedly high reputation, and which would ſtill have had a large ſhare of public eſtimation, had the progreſſive editions been committed into the hands of ſkilful and induſtrious editors, who would have not only avoided errors, but have taken care to introduce new facts and diſcoveries as ſoon as they were announced. Unfortunately for the proprietors of that work, no attention was paid to theſe circumſtances: the fourth edition of it, publiſhed ſix or eight years after the author's death, is not only not improved by modern diſcoveries, but is probably of leſs value than former impreſſions, owing to the numerous typographical errors, which are always fatal to the improvement of the young, for whoſe benefit the "PHILOSOPHIA BRITANNICA" was intended.

We have been led into this train of thought from the reſemblance, in the outline of the plan, which Mr. Cavallo's Elements bear to the work which we have referred to. They both give the general principles of philoſophy in the text, and in a manner adapted to almoſt every capacity, throwing into notes other topics of leſs importance, or which depend on mathematics for demonſtration. In Mr. Martin's work, which conſiſted of three volumes, the leſſer part was the text, with

with a large proportion of notes: in Mr. Cavallo's the notes form but a ſmall part in compariſon of the text. This we think a conſiderable improvement, becauſe we apprehend that the young people into whoſe hands theſe Elements will fall are, in general, unaccuſtomed to analytical or ſynthetical deductions; while thoſe converſant in mathematical purſuits will go to higher ſources for this kind of knowledge.

In the preface to his Elements, Mr. Cavallo has given a ſort of illuſtration of the title-page, which we ſhall tranſcribe.

"Arts and ſciences, ſays he, are too numerous and too extended to be comprehended in their greateſt extent by each ſingle individual: hence is derived the diviſion of labour, or the adoption of a particular branch by each ſingle individual. But all thoſe branches derive their origin from the ſame natural powers; they are all in their principles regulated by the ſame general laws of nature, and almoſt all their applications may be ſubjected to calculation and demonſtration. The inveſtigation of their origin, and of their mutual dependence on each other, the illuſtration of their principles, the methods of enlarging their limits by means of experiments and calculation, and their application to our various wants, fall under the title of NATURAL and EXPERIMENTAL PHILOSOPHY, the Elements of which form the ſubject of this work."

And further on he warns the reader, that it is not his intention to deceive, by aſſerting, that he has rendered all the principles of Natural Philoſophy intelligible to the meaneſt capacity; for in that caſe he muſt either have been obliged to omit the more abſtruſe branches of philoſophy, or the fallacy of the aſſertion would be rendered manifeſt through the work. But he adds;

"By following the example of the cleareſt writers, and by conſidering each particular ſubject in different points of view, I have endeavoured to explain it with all the ſimplicity and the clearneſs which my ſlender ability could ſuggeſt. In ſeveral places I have avoided ſome abſtruſe technical formalities of order and phraſeology, and have preferred familiar expreſſions wherever it appeared practicable; and when the ſubject ſeemed leſs likely to be comprehended by the greateſt number of readers, I have placed it in the notes, where thoſe only who are competently qualified may read it."

A work conducted on this plan cannot fail to be uſeful; and we have no ſcruple in giving it as our opinion, that, in general, the execution juſtifies the deſcription given of it by the author. In a few particulars, and they are but few, we think Mr. Cavallo has deviated from his uſual ſimplicity without any reaſon: as an inſtance, he adopts the word *percurred* in almoſt all caſes in which other writers on the ſame ſubject make

make use of the English words "*run through:*" these having been long familiarized to our ears, we were sorry for the change, and should hope, that in a future edition the author would revert to the old phrase. The same observations are equally, or nearly so, applicable to the term "*pereutient,*" substituted for the word "*striking.*"

The *first* volume of these elements is devoted chiefly to what is called *Mechanics:* the *second* bears the general title "Of the peculiar Properties of bodies;" and includes, among many other things, Hydrostatics, Pneumatics, and Chemistry; the *third* volume is divided into four sections; of which, the first treats of Caloric; the second of Optics in the several branches; the third of Electricity; and the fourth of Magnetism: the greater part of the fourth volume is devoted to Astronomy; besides which, however, we have short treatises on Aërostation, Meteors, Measures and Weights, &c.

Under these several heads, almost every branch of Natural and Experimental Philosophy comes under discussion; and we know of no other introductory book that is so completely adapted to the wants of young persons who would pursue science in a regular method, as Mr. Cavallo's. The text is written in a clear and perspicuous style; and the demonstrations given in the notes, whether depending on geometry, algebra, or the doctrine of fluxions, are rendered as easy as the subject will admit of. Where our author has found problems and theorems in science which answered his end, he has without hesitation borrowed them; hence, we find some from Sanderson, and others from that self-taught but very excellent mathematician, Mr. Thomas Simpson: as, however, Mr. Cavallo's principal object has been, to render the comprehension of the various subjects easy to the reader, he has sometimes made his demonstrations longer than will be found in other authors. If by a few readers this be esteemed an error, it is an error of which beginners, at least, will not find reason to complain.

The doctrine of curvilinear motion, which is of the utmost importance in Natural Philosophy, is explained in a concise and comprehensive manner in fifteen propositions; in the course of which the young geometrician's skill will be exercised, and he will be led to see in what manner geometry and algebra may be applied to unfold the phenomena of nature. As a specimen of our author's mode of demonstration, we shall transcribe the fifth and sixth propositions, wishing the reader to bear in mind, that the *forces, velocities, times, diameters,* and *peripheries,* are represented by the letters F, V, T, D, and P.

PROP.

PROP. V. *In different circular orbits the central forces are as the diameters directly, and as the squares of the periodical times inversely.*

"IN equable motions the velocity is expressed by the quotient of the space divided by the time; and in circular motion the periphery is the space; hence $V = \frac{P}{T}$. Since by Pr. IV. $F = \frac{V^2}{D}$ we have $FD = V^2$ and $\overline{FD}^{\frac{1}{2}} = V = \frac{P}{T}$; therefore $\overline{FD}^{\frac{1}{2}} \times T = P$; and $FDT^2 = P^2$. But the periphery of any circle is equal to 3.1416 multiplied by the diameter; therefore $P^2 = \overline{3.1416}^2 \times D^2 = FDT^2$; and $\overline{3.1416}^2 \times D = FT^2$; hence we have the force $F = \frac{\overline{3.1416}^2 \times D}{T^2}$ for the circular orbit A C D and $f = \frac{\overline{3.1416}^2 \times d}{t^2}$ for any other circular orbit; therefore $F : f :: \frac{\overline{3.1416}^2 \times D}{T^2} . \frac{\overline{3.1416}^2 \times d}{t^2} :: \frac{D}{T^2} . \frac{d}{t^2}$.

PROP. VI. *When the revolving bodies describe equal areas in equal times, then the central forces are as the cubes of the diameters.*

"IN this case the area is represented by V D, which being equal to the other area v d, we have $V : v :: d : D$ and $V^2 : v^2 :: d^2 : D^2$. But by Prop. IV. $F : f :: \frac{V^2}{D} : \frac{v^2}{d}$, hence $\frac{V^2}{D} . \frac{v^2}{d} :: V^2 d : v^2 D$, therefore $F : f :: d^2 d : D^2 D :: d^3 : D^3$."

By a similar mode of reasoning it is shewn in the fifteenth proposition, that when the central forces are inversely as the squares of the diameters, or distances, then the squares of the periodical times are as the cubes of the distances; which is the grand law of nature which the planets follow.

Having exhibited the proportions that exist between the forces, the velocities, and the periodical times of bodies that revolve in circular orbits, Mr. Cavallo deems it necessary to shew in what manner these propositions may be rendered practically useful, by employing them to the determination of particular cases. With this view, he involves in the forces, velocities, &c. only one unknown quantity; viz. a certain power of the radius or distance of the revolving body from the centre of attraction; for when this quantity becomes known, either from experiments or by deduction, other particulars are easily determined. He then proves, that the space through which a body must descend towards the centre of attraction, in order to acquire a velocity equal to that with which it revolves is equal to half radius, or $\frac{r}{2}$; and that the velocity r^n is acquired by a

descent

deſcent through $\frac{r^n}{2}$. Of courſe r^n is the only quantity the value of which need be known.

"But for the ſake of illuſtration," adds Mr. Cavallo, "we ſhall now apply it to the force of terreſtrial gravity; in which caſe it is known, that a body near the ſurface of the earth will deſcend from reſt 16.087 feet in the firſt ſecond of time (which is the time 1); therefore, $\frac{r^n}{2}$ =16.087 feet and r^n=32.174. Hence, by ſubſtituting thoſe values for $\frac{r^n}{2}$ and r^n reſpectively, the meaſures will be expreſſed in known terms.

"Ex. I. The velocity of a body that revolves round the earth, but near the ſurface of it, is (by § V.) $r^{\frac{n+1}{2}}$, which, by ſubſtituting 32.174 for r^n, becomes $\overline{32.174 \times r}^{\frac{1}{2}}$, and this becomes (ſince the ſemi-diameter or radius of the earth is known to be nearly 21000000 feet) $\overline{32.174 \times 21000000}^{\frac{1}{2}}$=25993.3 feet per ſecond; ſo that a body moving with that velocity would revolve continually round the earth, that velocity being juſt ſufficient to balance the force of gravity; but this velocity is about 30 times as great as the initial velocity of a cannon ball.

"N. B. No notice of the reſiſtance of the air has been taken in this example."

We have choſen theſe inſtances by way of exhibiting the manner adopted by Mr. Cavallo to engage the attention of the tyro in philoſophy: on the ſame ſubject there are three other examples; but we may ſay, not only of theſe, but of the whole work, *ab uno diſce omnes*. The ſpecimen which we have offered will, by thoſe capable of judging, be deemed ſufficient; and for thoſe who are but entering on this department of ſcience, perhaps enough has already been ſaid by us to induce them to conſider Mr. Cavallo's Elements as a highly proper work for the purpoſe.

It only remains, therefore, for us to give ſome account of the laſt part of this work; in which there are many ſubjects diſcuſſed intereſting to the ſtudent in natural philoſophy, though they have not uſually been conſidered as making a part of that branch of ſcience. The firſt ſection is on Aëroſtation: in this we have an hiſtorical account of the diſcovery of aëroſtatic machines;—of the progreſs of the art till September 1802, when M. Garnerin aſcended to an immenſe height, and truſted his ſafety to a parachute, by means of which he deſcended to the earth without any material injury;—and of the facts eſtabliſhed by various aëroſtatic experiments. The ſecond ſection relates to meteors,

meteors, and ſtony ſubſtances ſaid to have fallen from the ſky. Mr. Cavallo aſſumes the facts related to be true, and gives the theories which other philoſophers and himſelf have formed, to account for theſe phenomena. Since the publication of Mr. Cavallo's Elements, ſeveral other facts have been laid before the public, of ſtones and ſhowers of ſtones having fallen from the clouds in different parts of Europe. The third ſection on meaſures and weights will be found very intereſting. The plans propoſed for obtaining a ſtandard meaſure are explained: the different meaſures made uſe of in Great Britain are carefully noted, and the correſpondence that there is between the Troy and Avoirdupois weight: tables are alſo added, which ſhew what number of meaſures of one denomination make up one of another, and the number of cubic inches to which each meaſure is equal. We have then an account of French meaſures and weights, as they were authorized both before and ſince the late revolution; and a brief notice of the meaſures and weights of various other nations. All the volumes are illuſtrated with ſeveral excellent plates; and we doubt not that they will be found eminently uſeful as a guide to thoſe branches of ſcience which include Natural and Experimental Philoſophy.

ART. XCVIII. *Obſervations upon ſome Paſſages in Scripture, which the Enemies to Religion have thought moſt obnoxious, and attended with Difficulties not to be ſurmounted. By Jacob Bryant.* pp. 256. price 12*s.* London. 1803. Mawman.

IN this age of controverſy and infidelity, it may be ſafely aſſerted, that, the more accurately and cloſely the Holy Scriptures are inquired into, the more full proportionably is the proof of their verity; that, whether from the love or the fear of the truth, the neceſſity of examination and diſcuſſion may have ariſen, the iſſue has been ſuch as every good man muſt wiſh. That ſuch inveſtigations ſhould, at particular periods, take place, ſeems at leaſt to have been in the order of events not only permitted but deſigned by Him who is the author of all knowledge.

To inquiries of this kind we are indebted for not only a more accurate general knowledge of the evidences of our religion, but alſo in many caſes for the elucidation of difficult and intereſting paſſages in Scripture, which, while unexplained, have been liable to ſtrong objections; and yet, when thoroughly canvaſſed, have proved to be conſiſtent and connective parts of the context. In the perception of the evidence which

which such discoveries afford, there is something peculiarly grateful to a mind seriously engaged in the pursuit of truth.

Under this impression, we are happy to introduce to our readers the volume before us, as one which we are persuaded will be found to contain much valuable information. To the former works of the learned author, the literary world is no stranger, and it has uniformly applauded that excellent application of great learning and abilities to the best of purposes by which he has been distinguished through a long life, honourable to himself and useful to mankind.

The volume before us consists of four tracts; each upon a subject distinct in itself, though connected as to the mode of illustration. In a former treatise (upon the plagues of Egypt) the learned author had shown that the means by which the Divine interference was manifested, were adapted in a peculiar manner to local circumstances, and to the overcoming of local prejudice and superstition. In the discussion of the several subjects now before us, the learned author employs, to its best purpose, that extensive erudition which he is well known to possess, by developing the occasions and the objects of miraculous interposition, the customs and popular superstitions of the times, and by ingenious and sound criticism. The subjects of these tracts are as follow: 1, Of Balaam, and the particularity of his history. 2, Samson and his victory at Lehi. 3, The passage in Joshua concerning the sun's standing still in Gibeon. 4, The history of Jonah.

That these subjects are interesting, and have hitherto been considered as difficult and requiring elucidation, is well known to every Biblical student; we shall therefore endeavour to give our readers such an outline of these tracts, as may enable them in some degree to judge of their merit; offering at the same time those observations that occur to us in our consideration of them.

The circumstance in the history of Balaam which has occupied the attention of the learned author, is that of the Ass rebuking the Prophet with a human voice; and in order to show that such a miracle was calculated to exhibit the folly and vanity of an idolatrous worship, he examines into, and, we think, points out satisfactorily, the place from whence Balaam came, and the nature of the idolatrous worship of that place, which was *that of the ass*.

The improbability, that, upon a sudden and alarming occasion, recourse could have been had to one at such a distance as Aram, or Mesopotamia, is very obvious; it is also inconsistent with that part of the history which says he was a priest

a prieſt of Midian. Mr. Bryant therefore, with reaſon, conſiders that in this, as in ſome other inſtances which he adduces, the word ארם Aram, may have been an error of the copyiſt for אדם Edom, as probably נהרים Naharaim for בחרים Bahorim *(among the Horites)* is alſo in the ſame verſe. It is, however, from *the name* of the place where Balaam dwelt (Pethor) that the principal argument is derived in ſupport of this poſition. Two places are noticed of this name, one "very near the weſtern receſs of the Red Sea;" the other, that which is here intended, in Midian itſelf; and the exiſtence of both is proved by ſufficient and copious authorities; as, alſo, that in the latter the aſs was the local object of an idolatrous worſhip. Of this worſhip Balaam appears to have been a prieſt, and held in high eſtimation. Such being the caſe, as the learned author obſerves,

"Inſtead of that divine energy, which it (the aſs) was ſuppoſed to enjoy, and for which at Petora (Pethor) it was in an idolatrous manner reverenced, God gave the aſs a human voice, a far ſuperior and more ſurpriſing gift. Hence his power was ſhown above that of the gods of Edom and Midian, and the miracle was well calculated, in reſpect to the perſon on whoſe account it was exhibited."

In the courſe of this diſſertation, the origin of the worſhip of the aſs, and the extent of it in the Eaſt, are amply diſcuſſed; and the idea, that it aroſe from a ſuppoſed ſupernatural power of diſcovering water in the deſerts, is ſupported both by the natural hiſtory of the animal, and by teſtimonies drawn from ancient authors as to the facts; as an inſtance of this inſtinct, the circumſtance mentioned of Anah (Gen. xxvi. 24.) is adduced, page 26, and the text itſelf is cleared from difficulty by reading that it was he "who found *waters* in the deſert, as he fed the aſſes of his father Zibeon in the deſert." The character of Balaam himſelf is drawn with a maſterly hand, and the whole of the ſubject treated with perſpicuity, and that impreſſive manner which characteriſes a mind zealous in the cauſe of true religion, and anxious to promote its influence.

In the ſecond of theſe tracts, a ſimilar worſhip of the aſs is ſhown to have been followed at Lechi; and as this name had been given to the place long before the time of Samſon, the learned author ſays, "Here I have ſuppoſed that there ſtood a Petra, or temple of divination, which had its name from Maxilla Aſini, and a particular mode of worſhip prevailed, and" that "at this temple of their god they" (the Philiſtines) "thought proper to receive him" (Sampſon), when he was delivered up to them. Thus the victory, and the means

by which it was obtained, have a decisive reference to the place, and the worship, and the throwing of the jaw away (Ramah-lechi), will signify,

"Not merely *the casting away of the jaw*, which was of little consequence, but *the rejection of Lechi, and its worship*. And by this the children of Israel were to understand, that they ought not to apply to the temple, or fountain at Lechi, upon any occasion, nor to the deity there worshipped, but to a superior power, the God of their fathers." (p. 120-1.)

The inference here deduced is grounded on the supposition that such a worship had existed at Lechi; the probability of which arises from the curious coincidences of similar worship, and similar names of places, in other countries. Of these, two are quoted, one from Strabo, which was upon the coast of Laconia, called "Ονου γναθος "*the ass's jaw*, precisely the same as Lechi Chomar" (p. 145.); near this there were "temples of great antiquity, but in ruins, which had been dedicated to some of the Egyptian deities." The other of the same name is noticed by Ptolemy, as being on the coast of Caria. These coincidences mark the progress of the customs and traditions of early ages; and, as here applied, tend to confirm the argument with regard to the particular species of idolatry; and this being established, the conclusion is natural and just.

To this tract is subjoined, a short appendix on *the foxes and firebrands of Samson*, from which it appears that a similar practice prevailed in Greece and Italy; so that this transaction had nothing in it which was "of old esteemed strange or incredible in the Jewish chief." To our apprehension, and, we presume, to that of the learned author also, the third of these tracts is of more especial importance than either of the rest; as the difficulty which it solves has been more frequently referred to than perhaps any other in the Sacred writings. Various modes of accounting for the sun's standing still, have been resorted to, and a testimony to such an appearance has even been quoted from the Chinese traditions by an author of the Universal History. The method Mr. Bryant has pursued is that which should have preceded these exercises of ingenuity, and a reference to uncertain tradition. He has examined and weighed the circumstances of the occasion, and the authority upon which the appearance has been supposed to have taken place; and his conclusion is different from the general opinion. Such a mode of illustration is worthy of a Biblical critic, especially when it is aided by real learning, a sound understanding, and a zeal for truth; and from it we may expect results highly advantageous to the sacred cause of

of religion. The taſk of the critic will indeed be leſs eaſy than bold conjecture, and copious quotation; but it would be more uſeful and more ſatisfactory.

In the inſtance before us, the juſtice of theſe obſervations is manifeſt from the ſucceſs with which a difficulty is removed, that had been admitted with too little caution, and remained only becauſe it had not been properly examined. The learned author thus expreſſes himſelf on the neceſſity of oppoſing the received opinion:

"From the account here given," (Joſhua x. 13.) "it is ſuppoſed that both the ſun and moon ſtood ſtill and appeared over the two places mentioned. If the hiſtory were fairly and undoubtedly tranſmitted to us from the original ſacred writer, however extraordinary ſome circumſtances might appear, I ſhould think myſelf bound to believe it. For the ſeeming greatneſs of the miracle does not in the leaſt take off from its credibility. It is more eaſy for the Deity to impede the motion of a planet, or withhold the ſun in his diurnal courſe, than for a man to ſtop the movement of a watch, or to turn the index backward. But there are ſo many difficulties which attend the common acceptation, and ſeveral articles which ſeem in their nature impoſſible to have happened, as repreſented, that I am led to think that much of the deſcription has been inſerted by a foreign hand, and came not from the hand of the ſacred writer."

The *inſertion* here alluded to, is the latter part of this verſe, and the whole of the next, which is proved to be ſuch, 1, From the words themſelves; 2, From the time at which the event is ſuppoſed to have taken place; and, 3, From the ſituation of Joſhua and his army at the time. As to the words themſelves, it is obſerved,

"That there is an inſertion, foreign to the original, is certain from the words,—*Is not this written in the book of Jaſher? and the ſun ſtood ſtill.* Therefore all in this and the ſubſequent verſe is, in my opinion, ſpurious, though it has been admitted for a long ſeaſon. The latter part is from the book of Jaſher. The former part, *and the ſun ſtood ſtill, &c.* contains the words of the perſon who quotes the evidence of that book, and the authority of Jaſher for the article which he has inſerted."

The credibility of the miracle then reſts upon that of the book of Jaſher which is inferred from 2 Samuel. i. 18, to have been written about the time of David: this ſhows ſufficiently that the paſſage in queſtion is a quotation from a book of much later date and uncertain authority, originally, perhaps, as a marginal note in the copies of the book of Joſhua, and from thence in the text. A ſimilar inſertion is noticed in Numbers, chap. xxi. v. 14. The quotation then

muſt at leaſt be conſidered as invalid, and was probably the comment of a writer who, ignorant of the intent of the alluſion to Gibeon and Ajalon, aſſumed the literal inſtead of the metaphorical ſenſe of the addreſs to the luminaries, and recorded that as a miraculous interruption of the courſe of nature, which was originally no more than the triumphant exclamation of the conqueror over the fall of the enemy, and conſequent ruin of an idolatrous worſhip.

As the paſſage, the validity of which is here denied, made no part of the original book, Mr. Bryant oppoſes its teſtimony, and indeed overturns it completely, by ſhowing that it is inconſiſtent with the original hiſtory, both as to time and circumſtance.

"The exclamation of Joſhua," he obſerves, "of which the words" (of this paſſage) "are a falſe comment, was given after the battle was over, and after the impending ſtorm had come down, when there does not ſeem to have been any occaſion for the prolongation of the day. The conflict was at an end; which rendered any divine interpoſition unneceſſary. This ſhould be continually remembered. It was not till after the ſtorm had taken place, that we are at laſt told—*then ſaid Joſhua.*"

To this objection another is added from the ſituation of Joſhua at the time; where, as he had been purſuing his enemies towards the ſouth from Gibeon, this place and Ajalon muſt then have been *behind him;* ſo that the ſun and moon could not poſſibly then have been ſeen by him *over* theſe places. "The ſuppoſition is ill-founded, and the fact impoſſible."

Such are the learned author's objections to this paſſage, in the force of which we feel ourſelves ready to acquieſce, and therefore proceed to ſtate his opinion of the real purport of the words of Joſhua. From a variety of circumſtances, which our limits do not permit us to detail, he has made it appear to be very probable, that there was a temple of the ſun at Gibeon; and ſtill more ſo, that there was a temple of the moon at Ajalon. To theſe the exclamation applies, with great aptitude, and in a ſtyle of noble elevation, the idea that their glory was thenceforward to be *eclipſed.*

"The purport and ultimate deſign," to uſe the author's words: "though couched in a ſmall compaſs, ſeems to be this:—God of all victory, may thy people from the inſtance of thy ſuperiority be confirmed in their duty, and worſhip thee alone! And may the Gibeonites, and their confederates, by this diſplay of thy power, be weaned from their idolatry, and ſee the inferiority of their baſe deities! May the ſun, whoſe oracular temple ſtands upon Mount Gibeon, be dumb, and

and the moon, whoſe ſhrine is in the valley of Aia-lon (Ajalon), be equally ſilent! May their oracles ceaſe for ever!" (p. 187-8.)

The importance of this article has induced us to give ſuch extracts as will, we hope, contribute to the object which the venerable writer had in view; referring our readers to the tract itſelf for the ingenious and learned reſearches by which the ſeveral ſteps of the inveſtigation are ſupported or confirmed. In the general criticiſm, our concurrence is ſincere; in one inſtance only we wiſh to ſubjoin an obſervation, which ſeems to us to be neceſſary. In the note on the various expoſitions of the paſſage, no one of them ſeems to have given to the word דום its true though very ſimple ſignification. The original meaning of the verb is certainly *to be ſilent;* hence metaphorically it ſignifies *to ceaſe to act*, and, as applied to the ſun, muſt therefore ſignify *to be eclipſed.* This we conceive to be the true ſignification of the word here, and as ſuch it agrees perfectly with the alluſion to which it is ſubſervient. When the objects of ſuch an alluſion were no longer remembered, the ſignification would be difficult to comprehend; and hence we may imagine that a ſenſe more remote, though it aſſerted a miracle, might have been adopted at firſt as explanatory, and afterwards have given credit to a quotation, which otherwiſe would not have found a place in the text, and which in any future verſion will, we hope, no longer find it.

We are now come to the laſt of theſe excellent tracts, our obſervations on which will, after what has been already ſaid, be compriſed in a ſhort compaſs. In this the character of Jonah is ſtrongly pourtrayed, and the reſemblance to that of Balaam placed in a clear point of view. Jonah, being of Galilee, was, like Balaam, of a nation addicted to idolatry, and what is obſerved of the former is equally applicable to the latter;

"That if he had any regard for the true God, he had at the ſame time no diſlike to other deities, which had been introduced into his nation." (p. 212.)

In temper, both were equally refractory, but at length compelled to act according to the Divine will in what they were commiſſioned to perform. Of the miracle itſelf in the caſe of Jonah, Mr. Bryant obſerves:

"This hiſtory, wonderful as it may appear, is appealed to by our bleſſed Saviour as a verity, and as bearing a ſtrict analogy to one great circumſtance at his death. Whoever therefore is a ſincere Chriſtian, ought, without any evaſion, to believe the account given; and for ſuch do I write. It is not only idle, but unneceſſary, to

extenuate any part of it; for all miracles, as I have elſewhere ſaid, are alike to the Deity."

Our author thinks that the peculiar tendency of this miracle was to repreſs a local ſuperſtition. That the worſhip of the Deity under the form of a fiſh, or of a man proceeding out of the mouth of a fiſh, was practiſed at Galilee and at Joppa, Mr. Bryant has ſhown from numerous authorities: and he is inclined to believe that the prophet might himſelf have been a prieſt of ſome temple dedicated to the worſhip of one of theſe deities. This worſhip of the Deity, under the form of a fiſh, ſeems to point out a connection between the Canaanites and Hindoos: but however this may be, it was, as the learned author thinks, a ſuperſtitious attachment to the deity of Joppa which induced the prophet to reſort to that place in order to invoke its protection, and to put himſelf under it during his intended voyage.

On theſe ſuperſtitions much intereſting information is given: but for this we muſt refer to the tract itſelf, and content ourſelves with laying before our readers a few remarks which are particularly worthy of attention.

The event of the miracle was ſuch as to convince the prophet, that falſe gods could be of no avail againſt an injunction of the Supreme Being To the worſhippers of them on the coaſt it was terror and confuſion; and the teſtimony of the prophet was their warning, and their ſhame. Strange as it may appear, yet at this very Joppa, the ſkeleton of a whale, thrown inland, had been preſerved, and was brought from thence to Rome in the Ædileſhip of M. Scaurus. This curious fact is detailed from Pliny; and the ſkeleton, as Mr. Bryant is perſuaded, from its antiquity and ſituation, was that of the very Cetus (or Fiſh) to which the hiſtory of Jonah refers. He ſupports his opinion by the conſideration of its ſize, and the nature of the coaſt being ſuch as to admit the ejection of a monſter from the deep far in upon the land: a circumſtance which powerfully corroborates the hiſtory.

Through the whole volume the author has ſhown that none of theſe miracles "were marks of indiſcriminate power, but on the contrary," that "they appear ſignificant and particularly directed, and attended with great propriety." We cannot quit the ſubject without recommending to our readers the peruſal of the book itſelf; while we exhort "well-diſpoſed perſons, and the determined friends to Revelation, who have ſuffered uneaſineſs and ſecret diſſatisfaction from theſe ſeeming anomalies," (p. 249,) to attend to this "golden rule," laid down by the author; viz. "*never to ſuffer what we do not know*

to

to militate againſt what we do;" as "ignorance ſhould by no means be placed in an oppoſite ſcale with knowledge, much leſs ſuffered to preponderate."

ART. XCIX. *Elements of Natural Philoſophy; explaining the Laws and Principles of Attraction, Gravitation, Mechanics, Pneumatics, Hydroſtatics, Hydraulics, Electricity, and Optics; with a General View of the Solar Syſtem. Adapted to Public and Private Inſtruction. By John Webſter.* 8vo. pp. 302; price 6*s.* Johnſon. 1804.

THE title-page of this volume will convey a tolerably adequate idea of its contents. Natural and experimental philoſophy are, more than ever, ſtudied by the inhabitants of theſe iſlands, eſpecially by thoſe who have any pretenſions to a liberal education, in the metropolis and large towns. The eſtabliſhment and permanent foundation of the Royal Inſtitution, under the direction and auſpices of Count Rumford, have rendered ſcientific ſtudies faſhionable; and it is reckoned no diſcredit for ladies in the higheſt circles to pay an attention to purſuits which, ſome years back, were ſuppoſed to belong almoſt excluſively to the other ſex. It muſt, however, be allowed, that public lectures loſe their effect upon a conſiderable part of the auditors, from the want of preparatory knowledge. Experiments will for the moment make an impreſſion; but if the mind has not been accuſtomed to reflect, and even to reaſon on the ſame ſubjects, it will ſpeedily be obliterated. It is no very eaſy taſk to familiarize the terms of ſcience to perſons who in the early part of life have totally neglected this part of uſeful learning. Theſe, however, muſt be well underſtood before any real advantages can be expected from the attendance upon public lectures. With this view we applaud every attempt, if tolerably executed, to ſimplify the attainment of philoſophical knowledge.

In Mr. Webſter's elements we meet with nothing that can claim attention on account of novelty; his object was "to produce a cheap and comprehenſive abridgement of Natural Philoſophy, adapted to the underſtanding of the generality of perſons." His arrangement, which differs conſiderably from that adopted by other popular writers on this ſubject, ſeems as well ſuited to facilitate the ſtudy as almoſt any other. After treating of the ſeveral kinds of Attraction, he proceeds to Mechanics, Pneumatics, Hydroſtatics, Electricity, Optics, and, laſtly, to Aſtronomy. In ſome inſtances, Mr. W. advances new theories to account for well eſtabliſhed facts: but we are inclined to

think that his ſyſtem will not always bear the teſt of examination. We are not ſure that we underſtand his meaning exactly when he ſays, that "clouds are compoſed of a maſs of *veſicles*:" we have been accuſtomed to conſider them as collections of vapours of different denſities ſuſpended in the atmoſphere; and we apprehend that the introduction of the new term by Mr. W. was not only needleſs, but, if it have any meaning, muſt lead the learner to miſconceptions on the ſubject. Having proteſted againſt the uſe of the word *veſicles*, we ſhall tranſcribe the paſſage in which it occurs, as a ſpecimen of the manner in which the work before us is compoſed.

"Clouds are compoſed of a maſs of veſicles, which may be ſeen in particular ſituations, and frequently on high mountains where the clouds float beneath the obſerver. Theſe veſicles keep riſing and falling in the air till they become in equilibrium with it, then they remain in that ſtate till they are again agitated by a change of levity in that part of the atmoſphere. When theſe vapours approach within a certain diſtance of each other, they loſe the latent fire which they contain, and the vapours tend to unite; for it is now determined, that a ſeparation of the latent heat from the fluid of which vapour is compoſed, is attended with a condenſation of that vapour in ſome degree. In ſuch caſes it will firſt appear like a ſmoke, miſt, or fog; then, as a cloud; and, if this cauſe continue to operate, the cloud will produce either rain or ſnow, according to the degree of cold in the air: but it is not eaſy to diſcover why theſe clouds remain ſo long ſuſpended without diſcharging themſelves. For when the vapours, which are formed from known cauſes, get beyond a maximum in the temperature of the air, the veſicles are formed by a rapid decompoſition of ſuperfluous vapours, and, as ſoon as this ceaſes, the veſicles are diſſipated, and the fluid immediately deſcends in drops.

"This, and other circumſtances, teach us to believe that there is ſome other agent concerned in the formation of clouds beſides mere heat and cold: this agent is now ſuppoſed to be electricity, not only in the formation of clouds of every deſcription, but in producing hail, ſnow, or rain. This is moſt certain, that the clouds which are formed by atmoſpheric vapours, whether they be rendered viſible by electricity or not, contain prodigious quantities of electrical fluid, which frequently produce the moſt diſaſtrous effects.

"The moſt extraordinary inſtance of this kind, upon record, happened in the iſland of Java, in the Eaſt Indies, in Auguſt 1772. On the 11th of that month, at midnight, a bright cloud was obſerved covering a mountain in the diſtrict called Cheribou, and ſeveral reports like thoſe of a gun were heard at the ſame time. The people who dwelt upon the upper parts of the mountain not being able to fly faſt enough, a great part of the cloud, about eight or nine miles in circumference, detached itſelf under them, and was ſeen

at a diſtance riſing and falling like the waves of the ſea, and emitting globes of fire, ſo luminous, that the night became clear as day. The effects of it were aſtoniſhing: every thing was deſtroyed for twenty miles round; the houſes were demoliſhed, and plantations were buried in the earth, and 2140 people loſt their lives, beſides 1500 head of cattle, and a vaſt number of goats, horſes, and other animals."

ART. C. *A Series of Plays; in which it is attempted to delineate the ſtronger Paſſions of the Mind. By Joanna Baillie.* 2 vols. pp. 890; price 16s.; 4th Edition. Cadell and Davies, London. 1803.

(Concluded from Page 344, Vol. I.)

ANONYMOUS critics have too frequently abuſed the concealment they enjoy, by indulging a wanton aſperity of remark, which they would probably have forborne if their names had accompanied their ſtrictures. This ungenerous conduct, unleſs when the work under review is plainly a public nuiſance, it ſhall be our ſtudy to avoid; and to maintain the ſame good manners, in our inviſible agency, which we feel becoming, when we reſume our natural ſhape. It is our wiſh to treat every reſpectable production as a manuſcript ſubmitted by its author to our ſtrict but friendly reviſion; to offer, with a ſincere anxiety for his reputation, any hint which occurs to us for its improvement; and to reject every unneceſſary and offenſive harſhneſs of expreſſion which ſolicits the plaudits of malignity, by a breach of the golden rule of delicacy and candour.

In this ſpirit we proceed to Miſs Baillie's ſecond volume, which contains a comedy on Hatred, and two tragedies and a comedy on Ambition. The firſt of theſe repreſents a man of reſpectable family, but reduced fortune, under the influence of a growing antipathy for a wealthy upſtart, who had purchaſed part of his eſtates, and in whom a coarſe and vulgar oſtentation is ſingularly blended with conſtitutional good-nature, and with the forward and indelicate munificence of ſelf-ſatisfied and ignorant proſperity. They are introduced as rival candidates for the repreſentation of a borough which had long been under the influence of the former. By a ſeries of provocations, ariſing during the courſe of the conteſt, from the blundering kindneſs of the wealthy candidate, and from ſecret plots conducted by his wife and his agent, of which he is naturally ſuſpected as the author, the reſentment of his rival is raiſed to its higheſt pitch, and they ſtand with their piſtols pointed againſt each other; when a diſcovery is unexpectedly made that the combatants are brothers, and muſt, of together

courſe, throw away their weapons, and henceforth "dwell together in unity"* With this denouément we are not altogether ſatisfied. It is cutting, not looſening the knot; and brings to our mind the beef-eater in the Critic, who enters, with his halberd, when all the perſons of the drama are in the attitude of mutual murder, charges them to drop their ſwords and daggers, and, by royal authority, brings the plot to a concluſion, which, without this ſeaſonable interpoſition, would have remained at a ſtand. But the plan of our author betrayed her into a dilemma. Either the paſſion of hatred muſt create its own puniſhment, and the preſcriptive right of comedy to a happy termination be violated in the miſery and mortification of the hero, or he muſt be rendered happy by adventitious occurrences in ſpite of his malignity, and violence muſt thus be done to poetical juſtice. The laſt method has been preferred, which, we fear, may bring into queſtion the moral tendency of the piece; as the leſſon it inculcates is not that the paſſion of hatred makes part of a bad character, and that the man who harbours it muſt be deprived of happineſs, reputation, and the affection of thoſe he loves, but that he may poſſibly diſcover the perſon againſt whom it is directed to be his near relation, a poſſibility which can oppoſe no adequate reſiſtance to its aſſaults. In the conception and portraiture of character our author is always happy. We have all ſeen the broad and boaſtful vanity of a freeman, the abſurd and ſpiteful affectation of his wife, the unteachable naïveté of Charlotte, and the wearieſome and yawning idleneſs of Charles—a character which is excellently drawn, and, ſo far as we recollect, new to the ſtage. Neither are we ſtrangers to the workings of galled and diſappointed pride, as exhibited in Baltimore; yet to juſtify the affection of his charming wife, and to create a warmer intereſt in his ultimate happineſs, we wiſh thoſe ſcenes had been omitted where his unchriſtian hardneſs of heart excites diſlike, and where he renders himſelf ridiculous by mingling with his ſervants, and tempting them to make game of his weakneſs. In Mrs. Baltimore we have a captivating picture, ſo clearly ſketched by a few maſter-ſtrokes, that, although her perſon be ſcarcely mentioned, it comes attired by the nuptial graces before the eye of the reader. Our author certainly poſſeſſes ſingular

* Our author has, very literally, but, we think, without ſufficient art, obeyed the following precept of Ariſtotle:—"In comedy, though the characters ſhould, according to the fable, be as implacable enemies as Oreſtes and Ægiſthus, they muſt go out reconciled at the end of the play, and no perſon muſt be killed by another." Poetics; chap. 13.

felicity

felicity in pourtraying female excellence, and, we presume, has not far to seek for an original. A just satire is introduced in this play against the absurdities of modern female education, by which all the charms of nature are removed to make room for the meretricious substitutions of art. We laughed heartily when Mrs. Freeman enjoins her daughter, as a punishment for vulgar behaviour, to get sixteen lines of blank verse by heart. To those who practise a similar discipline, we recommend some admirable precepts of Rousseau on the propriety of making youthful errors always appear to create their own punishment. The language of her low electors and cozening attorneys, our author seems to have drawn from her predecessors, rather than from personal experience, an experience she can scarcely be supposed to possess. But it should never be forgotten that when the subject of a picture is mean, there is the more necessity for overcoming disgust by exquisite delicacy of execution, and exactness of resemblance.

Our progress now conducts us to the two celebrated Tragedies on Ambition; and here we are furnished, by the singular occurrences of modern times, with a test by which we may appreciate and define the accuracy and extent of our author's knowledge of the human heart. Having thus ascertained the force with which she moves through one part of the bright circle she has begun to trace, we may infer that it is equal in those portions where we have not the means of so exact a calculation. The eyes of the world are at this moment fixed on the most distinct and splendid example of the rise and growth of Ambition, which, perhaps, was ever exhibited: and though it has usually been the province of fiction to amplify and embellish truth, the process has, in this case, been reversed, and the reality presented on a scale so magnificent as the imagination of our author could not dare to feign. The parallelism to which we allude will strike us more forcibly as we detail the leading incidents of the drama.

Ethwald, the hero, is introduced as a youth of superior talent, but thoughtful, gloomy, and reserved, rejecting the ordinary amusements of his age, and undervaluing every task of easy accomplishment. He pants to distinguish himself in war, and eagerly seizes the first opportunity that favours his desire. He is applauded and rewarded. Restless and uneasy in inaction, he projects and provokes new wars. He is again successful, and again rewarded. But even the acquisition of military glory grows stale and tasteless from habit. He joins a rebellious party in the state, and on the murder of an amiable monarch, who had been his first patron, seizes the sceptre by a collusive election. His "ruling passion swallowing up the

the reſt," he marries a woman for whom he can have no affection, to promote his ambitious purpoſes. Having intimidated his foes into the concluſion of a treaty, he employs the hour of peace in meditating new and diſtant conqueſts.—Equally unchecked by prejudice and principle, when priſoners grow inconvenient he orders them to be maſſacred; (page 301.). When a brother, or a brother general ſeems diſſatisfied, he connives at his execution; (page 322.). Ever apprehending plots againſt his perſon, he directs, while under the influence of this apprehenſion, a young warrior of the royal blood to be mercileſsly murdered; (page 284.). His ſubjects, at length, deſpairing of peace or juſtice from his government, form a powerful conſpiracy, and put him to death in his palace.

Who would not ſuppoſe that, in the preceding ſentences, with the exception of the laſt, we were reading a character and hiſtory of the moſt diſtinguiſhed perſonage of the preſent day? And yet they contain only a faithful account, enforced to ſerve a particular conſtruction, of the conduct aſcribed by our author to her hero. So exact, indeed, is the reſemblance between the Anglo-Saxon and the Italian uſurper, that, but for the priority of her work to many of the events where the coincidence is moſt remarkable, we might have ſuppoſed that ſhe had written her natural hiſtory of Ambition from the ſplendid ſpecimen which is now exhibiting. We are, however, fully convinced that ſhe delineated her "great, bad man" from no Dictator, Protector, or Conſul, but from that book of nature, which lies unſealed to her privileged eye, where all minds of this character are arranged in one claſs, and if we have hazarded a particular application, it is only to prove her inductive demonſtration of a general law, by an inſulated fact which it embraces. Nor do we conceive that a higher atteſtation can be given to her genius, than by ſhewing how eaſily her deſcription of a *ſpecies* may be adopted for that of the only *individual* belonging to it which ever came under the obſervation of the reader.

Among the minor characters we were particularly pleaſed with the playful and innocent love of Bertha, and with the youthful generoſity of Edward. Elburga, we think, makes too open and parading an avowal of her pride, which appears fully more from her own deſcriptions of it than from her conduct. Is it not rather inconſiſtent with the loyal virtues of Selred and Ethelbert, that they ſhould acquieſce ſo eaſily in the murder of their monarch, and the uſurpation of his deſtroyer; that they ſhould lament the ſuppoſed aſſaſſination of the latter with ſo much affection; and that Selred, even while ſhocked

ſhocked by the foulneſs of his brother's guilt, ſhould ſtyle him "Pride of my father's houſe?"

Some of the ſpeeches in this drama riſe to uncommon excellence. From theſe, if our limits allowed, we ſhould gladly give various ſpecimens, but muſt content ourſelves, at preſent, with the following examples of our author's ſingular felicity in deſcribing the ſcenery of nature:

"When ſlowly, from the plains and nether woods,
With all their winding ſtreams and hamlets brown,
Updrawn, the morning vapour lifts its veil,
And thro' its fleecy folds with ſoftened rays,
Like a ſtill'd infant ſmiling in his tears,
Looks thro' the early ſun; whilſt from afar
The gleaming lake betrays its wide expanſe,
And, lightly curling on the dewy air,
The cottage ſmoke doth wind its path to heaven;
When larks ſing ſhrill, and village cocks do crow,
And lows the heifer looſened from her ſtall," &c.

We have ſome doubt that the arrangement of the words in the ſixth, and in the laſt line of this beautiful paſſage, "When looks through the ſun," and "when lows the heifer," though frequent in poetry, may ſeem leſs ſuitable to that ſpecies of it which is ſuppoſed to be ſpoken, than to that which is ſubmitted to leiſurely peruſal. The underſtanding has more labour in reſolving the inverted conſtruction of a period, when addreſſed to the ear, than when preſented to the eye.

The following ſoliloquy of Edward in his priſon, we think will gratify our readers:

"Doth the bright ſun, from the high arch of heaven,
In all his beauteous robes of flecker'd clouds,
And ruddy vapours, and deep-glowing flames,
And ſoftly varied ſhades look glorioufly?——
—— Do the flocks bleat, and the wild creatures bound
In antic happineſs? and mazy birds
Wing the mid air in lightly ſkimming bands?
Ay, all this is; men do behold all this;
The pooreſt man. Even in this lonely vault
My dark and narrow world, oft do I hear
The crowing of the cock ſo near my walls,
And ſadly think how ſmall a ſpace divides me
From all this fair creation."

The introduction of this laſt circumſtance is one of thoſe minute and delicate ſtrokes, ſo propitious to the poet, by which he awakens a numerous train of aſſociations, and can convey more in a ſingle line than in whole paragraphs of general deſcription.

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We muſt alſo recommend, though we cannot ſpare room for its inſertion, a beautiful account of the Chriſtianity of the Goſpel, contraſted with the falſe and ſelfiſh gloſſes of popery, at p. 118; but we cannot forbear tranſcribing the following ſimile from a ſpeech of Ethelbert, in which he apologizes for communicating to Ethwald his diſcovery of the truths of religion:

> " And, like to one who in a gloomy night,
> Watching alone amidſt a ſleeping hoſt,
> Sees ſuddenly, along the darkened ſky,
> Some beauteous meteor play, and with his hand
> Wakens a kindred ſleeper by his ſide
> To ſee the glorious ſight—even ſo did I."

In deſcribing ſcenes of terror or diſtreſs our author certainly excels; yet we were, perhaps, leſs powerfully affected by her crowded picture of a field of battle, and her female ſeeking among the ſlain for the body of her lover, than by a ſmall poem of Penroſe on the ſame ſubject, where the circumſtance, ſo finely introduced in the following ſtanza, gives an additional thrill to the chords of ſenſibility:

> " Drear' anguiſh urged her to preſs
> Full many a hand, as wild ſhe mourned:
> —Of comfort glad, the drear careſs,
> The damp, chill, dying hand return'd."

An objection to this play, which muſt at once be obvious to every reader, is the imitation of Shakeſpear, in which the author has ſo liberally indulged. By a note at the concluſion of Ethwald's viſit to the cave of the myſtic ſiſters, ſhe admits the reſemblance between that particular paſſage and the cavern ſcene in Macbeth. But, excluſive of this, we find other reſemblances, which cannot fail to ſtrike every perſon who is acquainted with the works of our immortal dramatiſt. The earldom of Marmeth is given to Ethwald, on his firſt approach to the perſon of the king, after vanquiſhing his foes, as that of Cawdor is given to Macbeth, in circumſtances every way ſimilar. When Bertha ruſhes mad into the royal preſence, warbling the wild and plaintive ditties of diſtraction, who can avoid recognizing the love-lorn Ophelia? In the harſh addreſſes of Ethwald to Elburga, we have the courtſhip of Richard and Lady Anne: and in the impriſonment and death of Edward we are powerfully reminded of the intereſting Arthur. But in the cavern ſcene this appearance of ſimilarity is unqueſtionably moſt offenſive. Here we have the flaming cauldron, the crowned ſpectres, and the chaunted rhimes.—Were this ſcene to be performed in pantomime, we ſhould ſcarcely

ſcarcely heſitate to believe it borrowed from Macbeth; and therefore, as our author has given abundant evidence of inventive powers, we feel ſome reluctance to ſuſtain her apology.

Our next objection is to the inartificial ſtructure of the fable, and the lengthening out the piece to a Second Part.—At a moment when Ethwald ſeems firmly ſettled on the throne, when no preparation of any plot has been announced, but when, unfortunately, we are far advanced in the fifth act, which it becomes neceſſary to conclude, a diſcarded ſervant, without any ſufficient motive, ſtabs him in the dark;—an incident which, contrary to the rules of dramatic art, might have as well happened at any other time as at that when it is ſo ſeaſonable for the author. Nor is the dextrous management of the aſſaſſin leſs convenient, who does not end the tyrant altogether, but (in the Iriſh ſenſe of the word) *kills* him juſt enough to cloſe the play; and he is reſerved, like a royal ſtag, which, at the end of the chace, has been reſcued from the hounds, to be hunted on a future occaſion. This ſort of *make-believe* murder is ſurely an awkward expedient. It brings to our mind the picture of a celebrated nobleman fainting in the houſe of peers, which, although every one knows he recovered from the fit, is falſely intitled, for the ſake of effect, *The death of Lord Chatham*, the artiſt only requiring that our acquaintance with this troubleſome fact may be forgotten during a few minutes while we are admiring his work.—Every thing is contrived, in the caſe before us, to deceive the audience into a belief that Ethwald, though his actual death is not announced, muſt expire a few minutes after dropping the curtain: but, unluckily, we know that he revives, in a Second Part, and cannot, therefore, yield for a moment to the deception. The mind is left diſſatisfied; the tale is interrupted, not concluded; and the uſurper receives no puniſhment for his wickedneſs, unleſs it be ſuppoſed that a wound is ſufficient for the firſt ſeries of his crimes, and that his death muſt be deferred till he has filled up their meaſure by a ſecond. Shakeſpear has no doubt given an example of plays in parts, but theſe, it muſt be remembered, are divided only by prominent periods in ſome portion of hiſtory which he dramatizes. He cloſes none of them by half-murdering his hero. Even the ultimate cataſtrophe appears not wholly unexceptionable; for though Ethwald be repreſented as full of ſuſpicion, from which we may infer that every avenue to his palace would be crowded with guards, he ſeems to have none, except a maſtiff, and the conſpirators meet with no reſiſtance but from the perſonal efforts of himſelf and a few domeſtics, at the door of his bedchamber. One circumſtance we found altogether unaccountable.

accountable. The dog, in less than a minute after he leaves the stage, is reported by the groom to have fallen asleep so soundly that no force can rouse him. This report, which is too ridiculous for the audience, or even for Ethwald, to believe, can only be supposed an artifice to favour the conspiracy; but in that case we should have been previously apprized of the groom's defection from his master.

Though we are no sticklers for an exact observation of the unity of time, yet, when a story is prolonged through years, we think it should not be wholly tragic. The drama ought to present a faithful picture of human life, which, though it may be merry or sad for a few days together, rarely continues so for a period of much greater length Hence, in adherence to nature, when the great master of the English stage extends his fable through a considerable portion of time, we regularly find it, like its chequered original, a mixture of tragedy and comedy.

We must again object to our author's elaborate and motley intermixture of antique phrases with modern language.—"Over and besides," "I cry thee grace," "sorely shent," &c. are not expressions of the present day, and still less of the age to which the story is referred: nor can we see any reason why a tale of the seventh century should be told in the style of the sixteenth, rather than that of the eighteenth. As reasonably might we expect, by putting obsolete English into the mouths of Greeks and Romans, on the stage, to delude the audience into a fancy that they were speaking in their native tongue.

The length of our remarks on the two parts of Ethwald prevents us from analysing, with equal minuteness, the comedy on Ambition, which is certainly a performance of inferior ability. Here, as in the author's other dramas, we have characters justly conceived, and well discriminated, but they are characters of old standing on the stage. We have the fraudulent projector, the avaricious dupe, the benevolent clergyman (who tires us with the repitition of there "being some good in all God's creatures"), the haughty peer, and the harsh and selfish stepmother. Even here, however, scenes and situations occasionally occur, which touch the tenderest chords of feeling, and, though we may not always approve, we cannot cease to read. We wish the author had not descended to any thing so improbable and farcical as the scheme of the servants to terrify their mistress with a representation of the devil; and that she had not forgotten the punishment of her wicked characters, by letting the courtly knave retire with a lucrative sinecure, and the meaner villains with the wages

wages of their profligacy. We alſo wiſh that ſhe had not yielded to a prevailing faſhion of repreſenting noblemen, when they are introduced into works of fiction, as inſolent, unprincipled, and mean. This, we venture to ſay, is an unfaithful deſcription of the Engliſh peerage; which, we believe, can boaſt as large a proportion of accompliſhed and upright men, as any corporate body, of ſo limited a number.

Miſs B., like the pantomimical tragedians of Germany, is perhaps too profuſe of her ſtage-directions. Let her remember that, although the father of criticiſm pronounces theatric decoration a principal part of tragedy, nothing of this ſort is to be found in the poets of Greece, who truſted that, if their pieces were to be repreſented, the text would, of itſelf, furniſh ſufficient direction for ſcenic management.

We have now only to thank our author for the pleaſure we have derived from a careful and critical peruſal of her volumes, which, like thoſe of our immortal Dramatiſt, abound with beauties, beyond the reach of ordinary talents, but are not exempted from defects, which an inferior genius might probably have avoided.

We are happy to obſerve that Miſs B. has already received that ſpecies of encouragement which is moſt gratifying to a liberal mind. This we are anxious that the public ſhould, for its own ſake, continue to beſtow; that, no longer countenancing the importation of trumpery, and thus turning the balance of the poetic trade againſt us, it ſhould be careful to cultivate a genius of native growth, which can be cultivated only by its cheering applauſe; and that the ſong of inſpiration ſhould neither be forgotten nor neglected, during thoſe intervals of ſilence, which, we hope, are employed in preparing freſh compoſitions for its inſtruction and delight.

ART. CI. *An Account of Travels into the Interior of Southern Africa: in which is conſidered, the Importance of the Cape of Good Hope to the different European Powers, as a Naval and Military Station, as a Point of Security to our Indian Trade and Settlements during a War, and as a Territorial Acquiſition and Commercial Emporium in Time of Peace; with a ſtatiſtical Sketch of the whole Colony, compiled from authentic Documents. By John Barrow, Eſq.* Vol. II. Illuſtrated with ſeveral Engravings. pp. 452. price 1*l.* 15*s.* Cadell and Davies. 1804.

THE account which we have lately given of Mr. Barrow's firſt volume * would, we apprehend, excite in our read-

* See Imperial Review, Vol. I. p. 506.

ers a desire of hearing more from so respectable a writer. Respecting that volume, but one sentiment has prevailed. It has generally, if not uniformly, been admitted to contain much new and interesting matter, related in a plain and unaffected manner; brief descriptions of the objects of nature, with such observations and reflections as their organization and habits suggested to the mind of the observer; and accounts of the manners, customs, and opinions, together with the physical and moral character of nations little known, or erroneously represented.

The reputation which Mr. Barrow acquired by the publication of his former volume seems to have induced him to continue a subject which was far from exhausted, and upon which much remained to be said, that in his opinion materially concerned the interests of the country to know; as for instance, the local advantages it may command in a political, military, and commercial point of view, either with respect to itself, or in its relations with other countries; its resources; its revenues, jurisprudence, population, and a variety of other points, which, when attentively regarded, form a topographical and statistical account, from which the statesman and the philosopher may be instructed and amused. These are subjects undoubtedly worthy the attention of man generally considered; and had the Cape been retained as a British colony, they would have had peculiar claims to the notice of the government of our country. The motives which induced Mr. Barrow to lay this volume before the public will, we apprehend, be deemed satisfactory; we shall, at least, transcribe the passage in which they are detailed:

"This latter part is a task which, in all human probability, I should never have undertaken, had I not found, on my return to England, that a great variety of opinions were fluctuating with regard to the importance of the Cape of Good Hope to the interests of the British empire; but more immediately so to those of the East-India Company, which composes so very distinguished a part of it. Most of these opinions were obviously grounded on a very limited view of the subject, or on an imperfect knowledge of the country: for, without arrogating to myself any superior information beyond what local knowledge, acquired by frequent travel, and my public situation, enabled me to collect, I may be allowed to observe, that few seem to understand in what respects the Cape is, or is not, an important object to the different powers of Europe. In the former volume all political discussions were studiously avoided, not only because they might at that time, for many reasons, have been thought unseasonable or indiscreet, but because I then conceived there was but one opinion with regard to the real value of the Cape of

of Good Hope, if conſidered only in the ſingle view of its being a barrier and a point of ſecurity to our Indian ſettlements.

" Since, however, it has unfortunately been found expedient to relinquiſh the poſſeſſion of it, in conſideration of ſomething that, no doubt, appeared to be of equal moment, ſuch caution will now be no longer neceſſary; and I ſhall therefore, in the preſent volume, enter very fully into the queſtion of the political, military, and commercial advantages, which this grand outwork of all European poſſeſſions in India commands, and of the dangers to which thoſe of the Britiſh empire in that quarter of the world, as well as the trade of the Eaſt-India Company, are now expoſed, by having reſigned this point of ſecurity into the hands of an enemy. I feel it, indeed, incumbent on me to prove a poſition I then took for granted, *that the Cape of Good Hope was an acquiſition by which our political and commercial intereſts in the Eaſt Indies had been ſecured and promoted.*"

Mr. Barrow divides the volume now before us into ſix chapters, of which the firſt is devoted to preliminary and miſcellaneous remarks. In the courſe of theſe, he ſets a proper value on local knowledge, exhibits ſome fatal miſtakes that have been occaſioned by the want of it, and takes notice of the aſſiduity of the French in acquiring this kind of information; in proof of which, the conduct of D'Anquetil, Olivier, Volney, Sonnini, Sebaſtiani, and others, is particularly referred to and reprobated.

" In all their purſuits abroad, the French are indefatigable. In India they have tranſlated the enlightened doctrines of the Rights of Man into the language of ſome of the country powers; they converted the late Tippoo Sultaun into a citizen of the world, and eſtabliſhed a Jacobin club in the very centre of Seringapatam. In Hybradad they had proceeded to greater lengths. We find them in the Birman empire labouring to undermine the Britiſh character, and to inſinuate themſelves into the favour of the court by their ſervices. In Cochin China they have been ſtill more induſtrious. They have tranſlated the *Encyclopedie des Connoiſſances humaines* into the language of the country; they have inſtructed the people to build ſhips of war, and they have trained their ſoldiers to the uſe of artillery. So great a favourite was the late titular biſhop of Adran with the king of Cochin China, that, on his death, after his brother miſſionaries had interred his remains according to the rites of the Romiſh church, he ordered the body to be taken up and again buried with all the ceremonies and funeral pomp of the Cochin Chineſe religion, as the greateſt honour he could beſtow on his memory; nor could all the expoſtulations or the entreaties of the miſſionaries, who were ſcandalized at ſuch unhallowed proceedings, prevail upon the king to forego this teſtimony of his great veneration. It is even ſaid and believed, that they have urged the monarch of this country to throw off his vaſſalage to the emperor of

China, which, if it be true, cannot fail of producing a war, that may either prove fatal to our trade at Canton, or be turned greatly to our disadvantage; for, if the Chinese should discover Europeans acting against them, little solicitous as they really are with regard to foreign trade, they might be induced to shut their ports against us; or, abhorring as they do French principles, and afraid lest they should get possession of some country at no great distance from their empire, they might, perhaps, by proper management, be inclined to court the alliance and protection of England."

In another part of this preliminary subject we have an account of the different authors who have written on the Cape; the errors are pointed out which exist in all the charts of that part of the coast of Africa lying between Algoa Bay and De la Goa Bay; and a table is given, comparing Mr. Barrow's observations of latitude with the latitudes laid down in different charts. To the want of accurate knowledge on these subjects, our author is ready to impute the loss of the Grosvenor Indiaman, and other ships that have been wrecked on the Kaffer coast. According to his observation, the latitude of the true Cape point is 34° 22″ South; and in the distance of 650 miles, the coast inclines northward no more than 70 miles from the parallel of the true Cape of Good Hope, which is very different from the plan laid down in any of the charts that had come under his observation.

The contradictory accounts of the Cape are next noticed and explained. While some authors have held out the Cape of Good Hope as a terrestrial paradise, where nature spontaneously yielded all that was necessary, not only for the supply of the ordinary wants and conveniencies, but also of the luxuries and superfluities of life; others have described it as a barren peninsular promontory, connected by a sandy isthmus to a still more barren continent. Neither of these statements, according to Mr. Barrow, are true. The Cape, the doubling of which formed a new æra in the annals of navigation, and on that account it ought to be well known, offers nothing very peculiar either in the productive quality of the soil, or in its sterility; and the great obstacle to an extended cultivation is, the scarcity of springs.

From the soil, Mr. Barrow goes to the Dutch inhabitants, whom he describes as the most indolent and prodigal of all other nations. Even the common soldier, if enabled to purchase his discharge, will, if his former habits admit of it, commence business, purchase a slave, and work no more. The same character is also said, though in a still higher degree, to attach to the Dutch in Batavia, who, without the assistance of the industrious Chinese, would, in that island, literally starve.

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The ſecond chapter of this work is an account of a military expedition to the Kaffer frontier, which may be conſidered as a continuation of Mr. Barrow's Travels, comprizing about one fourth of the volume. This expedition was undertaken for the purpoſe of ſubduing the rebellious boors of Graaf Reynet: but the narrative is not confined to a ſeries of facts connected with military affairs; Mr. Barrow digreſſes to a multitude of other circumſtances, which, though not without intereſt to the general reader, are not always ſtrictly connected with the ſubject which he has in view. We ſhall not attempt to follow him in the various details which are preſented to us one after another, without a due regard to order and proper arrangement. The inſtances of cruelty which are here related will harrow up the feelings of every humane mind; it will, however, be ſome conſolation to know, that even among the boors at the Cape, a few pious and well-intentioned chriſtians have endeavoured to inforce the precepts and ſpread the doctrines of the Goſpel: in this connection the labours of Mr. Kicherer deſervedly obtain an honourable mention:

"Other miſſionaries, but of different ſocieties, have lately proceeded to very diſtant parts of the colony, and ſome even much beyond it, both among the Kaffers to the eaſtward, and the Bosjeſman Hottentots to the northward. The latter they repreſent as a docile and tractable people, of innocent manners, and grateful to their benefactors beyond expreſſion; but the Kaffers, they ſay, are a volatile race, extremely good-humoured, but turn into ridicule all their attempts to convert them to Chriſtianity. Mr. Kicherer, a regular bred miniſter of the reformed church, and a gentleman of mild and perſuaſive manners, proceeded, alone and totally unprotected, into the midſt of the Bosjeſman hordes, on the ſkirts of the Orange River. He conſidered, that a ſolitary being without arms, or any viſible means of doing injury to his fellow mortals, would be received without ſuſpicion, and might enter into the ſociety of the moſt ſavage hordes without danger. The event proved his conjectures to be right. He lived in the midſt of a tribe the moſt needy and wretched that he could diſcover, for many years; ſhared with them every inconvenience; and ſuffered a total privation of all the comforts, and very frequently even of the neceſſaries, of life: with a weak conſtitution, he braved the viciſſitudes of an unſteady climate in ſcanty clothing, in temporary huts and hovels that were neither proof againſt wind nor water, and oft-times in the open air; on deſerts wild and naked as thoſe of Arabia; he learned their language, inſtructed them in the benevolent doctrines of Chriſtianity, and endeavoured, with enthuſiaſtic zeal, to aſſuage their miſerable lot in this life, by aſſuring them, that there was 'another and a better world:' in a word, he became ſo much attached to this moſt indigent and deplorable race of human beings, who poſſeſs nothing they can call their own, but live from day to day on the precarious

ſpoils of the chace, and commonly on the ſpontaneous products of a barren ſoil, that it was not without difficulty, and great diſtreſs to his feelings, he muſtered reſolution to tear himſelf from his little flock: lingering under a diſeaſe that threatened to terminate in a conſumption, he could not be prevailed upon to deſert them, when urged by his friends to accept of a vacant living of one of the colonial churches, which was offered to him by the government."

The next three chapters are intended to ſhew the importance of the Cape of Good Hope, conſidered as a military and naval ſtation; and in a commercial point of view, as a depôt for the ſouthern whale-fiſhery. By a military ſtation, our author does not mean merely a garriſon to act for the defence of the ſettlement, but likewiſe a depôt, or place ſuitable for collecting and forming, ſo as always to have in readineſs, a body of troops, either belonging to his Majeſty's regular regiments, or to the armies of the Eaſt-India Company, fitted and prepared for foreign ſervice, ſeaſoned for the climates either of the Eaſt or Weſt Indies. In this view the Cape of Good Hope has ever appeared to us of indefinite importance to this country; though, if we could be aſſured of its always remaining, in the ſtrict ſenſe of the words, a neutral port, we ſhould have leſs reaſon, perhaps, to regret that terms were not made at the laſt peace to keep poſſeſſion of it.

Mr. Barrow is, however, of a different opinion, and his knowledge of the ſubject, is founded on obſervation and experience; he deems the giving up the Cape of Good Hope as a criminal act. Having furniſhed ſome particulars relating to the capture of that place, and deſcribed the advantages which were generally expected to reſult from the acquiſition, Mr. B. informs us, that Lord Macartney adopted ſuch regulations, and employed ſuch vigilance, during the period of his government, as prevented every attempt to undermine the intereſts of the Eaſt-India Company; and by him the ſettlement was not only rendered a convenience, but a ſource of profit to their trade. The miniſter at home was equally ſolicitous to promote the proſperity of the colony, thereby to ſecure the intereſts of the Eaſt-India Company, and extend the commerce and navigation of Britain. "Its importance, indeed," ſays Mr. Barrow, "was deemed of ſuch magnitude, that it was a reſolution of the miniſter, from which he never meant to recede, 'that no foreign power, directly or indirectly, ſhould obtain poſſeſſion of the Cape of Good Hope, for that it was the phyſical guarantee of the Britiſh territories in India.' Its political importance could be doubted by none; its commercial advantages were believed by all."

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Having ſtated the general opinion that always prevailed of the importance of the Cape, Mr. Barrow obſerves, that, from the moment it became a dependency on the Britiſh crown, the directors of the Eaſt-India Company not only aſſumed an affected indifference, but really acted in ſuch a manner as completely to diſcourage the retention of it, by pointedly ſhewing that the Cape was of no manner of uſe to their commerce or their concerns in India: they even forbad their ſhips to touch there either in their outward or their homeward bound paſſage; though they were obliged to countermand this order as far as it reſpected thoſe veſſels that were navigated by the black natives of India.

As a military ſtation, Mr. Barrow thinks the Cape may be neceſſary to recruit our armies in India, it being a ſort of middle ſtation, in a climate of moderate temperature: it breaks the length of the ſea-voyage, and prepares the raw ſoldier for ſuſtaining the extremes of heat and cold. He oppoſes very ſucceſsfully the prevailing notion, that money only is wanted to raiſe an army. Money, indeed, will ſupply men, and theſe men will form an army: but,

"It is not enough to collect together a body of men, and to put arms into their hands; they muſt be claſſed and arranged, ſeaſoned and inured to a certain way of life; exerciſed in certain motions and poſitions of the body, until long practice has rendered them habitual and eaſy; they muſt be taught to act in an uniform and ſimultaneous movement, and in ſuch a manner that the ſeparate action of the individuals ſhall form one united impulſe, producing the greateſt poſſible effect of aggregated ſtrength. They muſt alſo be taught to preſerve their health and ſtrength by habits of temperance and cleanlineſs, and to take care of themſelves in the various circumſtances that may occur of ſituation and climate.

"Such a body of men, ſo formed and prepared, may properly be called ſoldiers. And no ſmall degree of attention and judgment is required to bring a body of men to ſuch a ſtate of diſcipline. Yet it is highly important that all troops, intended to be ſent on foreign ſervice, ſhould at leaſt be partly formed, and inſtructed in the art of taking proper care of themſelves, previous to their embarkation. Being once accuſtomed to habits of cleanlineſs and regularity, they are leſs liable to fall a ſacrifice to the cloſe confinement and want of room in a ſhip; and the inconveniencies of a long ſea-voyage will always be leſs felt by perſons thus prepared, than by raw undiſciplined recruits, who are apt to be heedleſs, ſlovenly, and irregular.

"But even old ſeaſoned troops, after a long ſea-voyage, are generally found to be diſqualified, during a conſiderable time, for any great exertion. The tone or elaſticity of the mind has become relaxed as well as the habit of body. Let any one recollect how he felt after a long ſea-voyage, and aſk himſelf if he were capable of

the same exertion, and of undergoing the same fatigue, immediately after landing as before his embarkation. The answer, I fancy, will be in the negative. The limbs, in fact, require to be exercised in order to regain their usual motions, and the lungs must have practice before they will play with their usual freedom in the chest. And these effects, adverse to prompt and energetic action, will generally be proportioned to the length of the voyage, and the privations to which men must necessarily submit."

These and other observations, scattered over the volume, afford clear and decisive evidence that Mr. Barrow has not travelled in vain; he has been in the habit of considering the various facts that came under his observation, and from these he seems fully capable of drawing conclusions which, by the publication of his work, may be rendered subservient to general utility. Among the advantages which attach to the Cape of Good Hope, we are told that it possesses three which are invaluable; healthiness of climate, cheapness of subsistence, and a favourable situation for speedy intercourse with most parts of the world. Hence our author concludes, that of all other places it is the most fit for the establishment of a depôt for young recruits intended for the East; a project which was in the contemplation of the Company some years since, and which was recommended in a work entitled, "*Historic View of Plans for British India.*" To prove that this settlement is highly salubrious, and favourable for forming young recruits into soldiers, who should, when wanted, be able to surmount the inconveniencies of a sea-voyage, and sustain the fatigue of long and continued marches in a hot climate, immediately after debarkation, several striking instances are produced which occurred during the seven years that the Cape remained in our possession. Under the government of Lord Macartney, three whole regiments, consisting of 2000 men in their shoes, sent, at a few days notice, to join the army of India against Tippoo, arrived, to a man, in the highest state of health, took the field the day after their landing, marched into the Mysore country, and contributed materially towards the conquest of Seringapatam. If this instance be not deemed sufficiently striking, another is produced, in which 1200 effective men were embarked at almost a moment's warning, under Sir Home Popham, to the Red Sea: they all arrived to a man at Cossir, from whence they were found capable of immediately sustaining long and fatiguing marches, notwithstanding the heat of the climate, the heaviness of the ground, and the scarcity of water.

With regard to the cheapness of subsisting troops at the Cape, Mr. Barrow has shewn that government effected an actual

actual saving by feeding the soldier; that is, the ration or settled proportion of victuals, could be furnished for a sum of money less than that which is stopped out of his pay in consideration of it. He enumerates several other sources of profit arising to government from the Cape; and from the details which he gives, and with which, as auditor general, he must have been well acquainted, he conceives himself justified in concluding, that

"There is little reason, therefore, in reality, for considering the Cape in the light of an expensive settlement. In fact, the sums of money that have been expended there dwindle into nothing upon a comparison with some of the West-India islands, whose importance are a feather when weighed against that of the Cape of Good Hope. Viewing it only as a point of security to our Indian possessions, and as a nursery for maturing raw recruits into complete soldiers, the question of expence falls to the ground Of the several millions that are annually raised for the support of government at home, and its dependencies abroad, a small fraction of one of these millions may surely be allowed for the maintenance of a station whose advantages are incalculable."

We shall not follow our author in his proofs of the great importance of the Cape with regard to its local position: to us his arguments appear satisfactory, and we may recommend them to the attention of the politician. Considering the magnitude of our commercial transactions in the East, we are disposed to agree with Mr. Barrow, that every point should be secured from which we may be vulnerable in that quarter. Of these, the Cape of Good Hope, Malta, and Ceylon, are the most important and the best guarantees for the tranquillity of our Indian trade and settlements; and, without these, should the French navy be suffered to increase, their security may be always considered as precarious.

This chapter concludes with a description of the means of defence best adapted to the Cape, with an enumeration of the various opinions as to the proper mode of attacking it; and as illustrative of this part of the work, a well executed military plan of the Cape peninsula is added, the outline of which, taken some years ago by a French engineer, has been filled up by different officers in the Dutch service; and it has since been examined, corrected, and verified, with great care and accuracy, by Captain (now Lieutenant-Colonel) Bridges, of the British engineers, under whose directions several new and important works were constructed.

Mr. Barrow has been very minute also in describing the "importance of the Cape as a naval station," which is the general title of the fourth chapter of his work. He has not, however,

however, confined himſelf to the illuſtration of his great argument; he has entered into a variety of other diſcuſſions, of greater or leſs moment; in theſe he has exhibited a conſiderable ſhare of general knowledge, which, if duly weighed, may be found uſeful to his countrymen, eſpecially if the fortune of war ſhould put the Britiſh in poſſeſſion of the Cape at any future period. As a naval ſtation, it affords ſhelter to ſhips injured or diſtreſſed by violent ſtorms. The ſituation is one of the beſt in the world for aſſembling convoys: here, at a very reaſonable rate, ſhips' crews may be refreſhed with fruits, vegetables, and freſh proviſions; of courſe, ſalt beef for the reſt of the voyage may be laid in; thus affording a conſiderable increaſe of tonnage in each ſhip for ſtowing goods. Its importance is ſtill further magnified by conſidering the command it gives to the Indian ſeas, and thereby affording a ſtation for ſhips of war. With the Cape in our hands, Mr. B. thinks we may defy every attempt made by the French againſt our Indian trade:

"The want (ſays he) of a ſuitable place to refreſh at muſt render every attempt to cope with us in thoſe ſeas abortive. So well were they aware, in the late war, of the futility of any expedition from the iſles of France and Bourbon, without the aſſiſtance of the Cape of Good Hope, that they preferred the fatal experiment of colonizing Egypt, in the hope, perhaps, of proceeding, at ſome future time, by the Red Sea to India. They know that, even if they had ſucceeded in getting out to theſe iſlands a ſufficient number of ſhips and troops, yet, without the ſupplies which they have uſually on ſuch occaſions drawn from the Cape, any ſuch expedition muſt neceſſarily here have ended.

"By our holding the Cape, the trade of every other nation to India and China may be conſidered as entirely at the mercy of England; an advantage, however, of which ſhe is under no neceſſity of availing herſelf. During the northern confederacy, ſeveral Danes came in to refreſh, although they knew they would be taken, or at leaſt detained. With reſpect to the Americans, who, of late, by their carrying trade alone, have worked themſelves into the greateſt portion, next to England, of the India and China trade, notwithſtanding the favourable ſituation of their country to an extended commerce with India, they would find it extremely inconvenient to be obliged to relinquiſh the accommodation of refreſhing their crews, and diſpoſing of part of their cargoes, at the Cape of Good Hope; from whence, indeed, in caſe of any rupture, their trade might, at any time, be completely checked, a circumſtance which would operate as a ſecurity for the preſervation of amity and a good underſtanding with that commercial nation. Had we, indeed, been fortunate enough to have retained this ſettlement, there is every reaſon to believe, the indulgences granted to their trade here might have been

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an important conſideration with them in the renewal of a commercial treaty with England."

Although the commercial advantages to be derived from the Cape of Good Hope are not to be compared with thoſe which have been already noticed, yet Mr. B. takes conſiderable pains to inquire to what extent it might have been rendered advantageous to the intereſts of the Britiſh empire, as an emporium of Eaſtern produce; as furniſhing articles of export for conſumption in Europe and the Weſt Indies; as taking, in exchange for colonial produce, articles of Britiſh growth and manufacture; and as a central depôt for the Southern whale-fiſhery. From theſe diſcuſſions we are led, in the laſt chapter, to a topographical and ſtatiſtical account of the ſettlement, which is drawn up with judgment and care.

The ſubjects treated of in this part of the work, are numerous and diverſified: it would lead us much beyond the limits aſſigned to a ſingle article, to notice all, or even the greater part of theſe; we ſhall therefore only ſelect a few of the more prominent topics, on which to ſay a few words. The extent of the country is ſaid to comprehend one hundred and twenty thouſand ſquare miles, and the population, including whites, blacks, and Hottentots, within this area, amounts only to about ſixty thouſand ſouls; ſo that, for every ſpace of two ſquare miles, there is but one human inhabitant; a circumſtance that is ſcarcely to be accounted for, conſidering the length of time that the Cape has been in a ſtate of colonization. Mr. B. aſcribes this ſcantineſs of population not to the defects of the country, but to the impolicy of the Dutch government, of which ſeveral ſtriking facts are recorded. From a table given for eight years, namely, from 1790 to 1797, ſhewing the number of marriages, chriſtenings, and burials in Cape Town, it appears that the chriſtenings exceed the burials very much, that the mortality is about $2\frac{1}{4}$ in a hundred; though among the ſlaves it is rather higher. On another ſubject, our author ſays;

"Capital crimes in the Cape diſtrict are leſs frequent than they might be ſuppoſed among ſuch a mixed multitude, where a great majority have no intereſt in the public proſperity or tranquillity. The ſtrength of the garriſon contributed materially to keep the ſlaves in order; and inſtances of capital crimes were leſs numerous under the Britiſh government than in any former period of the ſame duration for the laſt thirty years. In ſix years, ſixty-three were ſentenced to ſuffer death; of which, thirty were publicly executed, and the reſt condemned to work at the fortifications, in chains, for life. The ſentence of ſuch as eſcaped execution was not changed on account of any palliative circumſtance, or inſufficient teſtimony, but

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becauſe confeſſion of the crime is indiſpenſibly neceſſary to the execution of the ſentence; and this confeſſion being now no longer extorted by the application of the torture, moſt of them perſiſt to deny the crime of which they are accuſed; preferring a life of hard labour, with a diet of bread and water, to an untimely death."

In a ſketch of the circumſtances, &c. of the coloniſts, Mr. B. divides the 22,000 chriſtian inhabitants that compoſe the population of this colony into four claſſes, viz. People of the Town, Vine-growers, Grain-farmers, and Graziers. The firſt claſs is characterized as an idle and diſſolute race of men, ſubſiſting by the labour of their ſlaves, every one of whom they require to bring a certain ſum at the end of each week. The people of Cape Town are petty dealers, and have a great propenſity for public ſales; theſe are a ſpecies of lotteries, at which theſe goods are frequently ſold ſeveral times in the ſame day.

The better ſort of people are employed in different departments of government, but with ſalaries ſo ſmall, that moſt of them are petty merchants; others have eſtates in the country, from which they derive a revenue; others are agents for the country boors, and keep houſes to lodge them when they make their annual viſit to the town. A boor in the Cape can do nothing for himſelf. Unaccuſtomed to any ſociety but that of his family and his Hottentots, he is the moſt helpleſs being on earth, and when he gets into Cape Town neither buys nor ſells but through his agent.

The wine-growers, or wine-boors, have not only the beſt houſes, and the moſt valuable eſtates, but, in general, their domeſtic economy is well managed. Moſt of them are deſcendants of the French families who firſt introduced the vine. Their eſtates are freehold, in extent about 120 acres, and employed in vineyards and garden grounds. They exchange their wine for corn and ſheep. The ſeaſon for bringing their wine to market is from September to March. They take their pleaſure in waggons drawn by a team of ſix or eight horſes, an equipage from which the boor derives a great conſequence over his neighbour, who may poſſeſs only a waggon drawn by oxen.

The corn-boors are diſtant two or three days journey from the Cape: they are conſidered next in rank to the wine-boor. For returns of corn they reckon upon fifteen or twenty, or thirty fold, and even much greater where they have the command of water. The grain is trodden out in circular floors by cattle. The chaff and ſhort ſtraw are preſerved as

fodder

fodder for their horſes, and for ſale; the reſt is ſcattered about by the winds. They do not even give themſelves the trouble of throwing it into the folds, where their cattle are pent up by night, which would be the means of procuring them manure, and at the ſame time be of ſervice to their cattle. But the graziers come from diſtant parts of the colony, and are, of all the reſt, the leaſt advanced in civilization. Many of them wander about from place to place without any fixed habitation:

"Thoſe who are fixed to one or two places, are little better with regard to the hovels in which they live. Theſe have ſeldom more than two apartments, and frequently only one, in which the parents with ſix or eight children, and the houſe Hottentots, all ſleep; their bedding conſiſts generally of ſkins. Their hovels are variouſly conſtructed, ſometimes the walls being mud or clay baked in the ſun, ſometimes ſods and poles, and frequently a ſort of wattling plaiſtered over with a mixture of earth and cow-dung, both within and without; and they are rudely covered with a thatch of reeds, that is rarely water-proof.

"Their clothing is very ſlight; the men wear generally a broad-brimmed hat, a blue ſkirt, and leather pantaloons, no ſtockings, but a pair of dried ſkin ſhoes. The women have a thick quilted cap, that ties with two broad flaps under the chin, and falls behind acroſs the ſhoulders; and this is conſtantly worn in the hotteſt weather; a ſhort jacket and a petticoat, no ſtockings, and frequently without ſhoes. The bed for the maſter and miſtreſs of the family is an oblong frame of wood, ſupported on four feet, and reticulated with thongs of a bullock's hide, ſo as to ſupport a kind of mattreſs made of ſkins ſewed together, and ſometimes ſtuffed with wool.—In winter they uſe woollen blankets. If they have a table, it is generally of the boor's own making, but very often the large cheſt that is fitted acroſs the end of their ox-waggon, ſerves for this purpoſe. The bottoms of their chairs, or ſtools, are net-work of leather thongs. A large iron pot ſerves both to boil and to broil their meat. They uſe no linen for the table; no knives, forks, nor ſpoons. The boor carries in the pocket of his leather breeches a large knife, with which he carves for the reſt of the family, and which ſtands him in as many and various ſervices as the little dagger of Hudibras.

"Their huts and their perſons are equally dirty, and their whole appearance betrays an indolence of body, and a low groveling mind. Their moſt urgent wants are ſatisfied in the eaſieſt poſſible manner; and for this end they employ means nearly as groſs as the original natives, whom they affect ſo much to deſpiſe. If neceſſity did not ſometimes ſet the invention to work, the Cape boor would feel no ſpur to aſſiſt himſelf in any thing; if the ſurface of the country was not covered with ſharp pebbles, he would not even make for himſelf his ſkin ſhoes. The women, as invariably happens in ſocieties that are little advanced in civilization, are much greater drudges than

than the men, yet are far from being induſtrious; they make ſoap and candles, the former to ſend to Cape Town, in exchange for tea and ſugar, and the latter for home conſumption. But all the little trifling things that a ſtate of refinement ſo ſenſibly feels the want of, are readily diſpenſed with by the Cape boor. Thongs cut from ſkins ſerve, on all occaſions, as a ſuccedaneum for rope; and the tendons of wild animals, divided into fibres, are a ſubſtitute for thread.—When I wanted ink, equal quantities of brown ſugar and ſoot, moiſtened with a little water, were brought to me, and ſoot was ſubſtituted for a wafer."

Toward the concluſion we have an intereſting account of the religion of the Cape, and of the manners and cuſtoms attaching to it; of the reſpect and deference paid to the clergy; of the duties required of them, and of the mode by which they are ſupported. Our author then ſuggeſts ſome hints, which, if the colony again fall into the hands of his countrymen, may lead to radical improvements: for the principles of theſe, we muſt refer the reader to the volume itſelf.

No perſon can attentively peruſe this work without ſeeing reaſon to applaud the zeal of the author for what he conſiders to be intimately connected with the real intereſts of his country. To him, the poſſeſſion of the Cape of Good Hope appeared of indefinite importance to our Eaſt-India commerce: he therefore fondly hoped that no conſideration would have induced the miniſters to ſurrender it into the hands of an enemy. Diſappointed in his expectations, he ſeems determined to appeal to the public, to exhibit all the advantages which might be derived from the poſſeſſion of the Cape, and to ſhew the miſchiefs that muſt happen if it be retained by a power inimical to the Britiſh intereſts. To rouſe the attention of his countrymen in general,—to awaken the feelings of the Eaſt-India company in particular, Mr. B. undertook to write this volume, which we are told he executed in a very ſhort period. He felt that no time was to be loſt; that the events of another war might put the Cape again into our poſſeſſion; that the reception which his former literary labours had met with, would ſecure to his opinions proper conſideration; and that his knowledge, derived from obſervation and experience, might more than balance mere ſpeculative theories: he embarked, therefore, in the diſpute with ardour; he has warmly defended the poſitions for which he is an advocate; and if, in ſome inſtances, he ſeems to have treated the ſentiments of his opponents, and the conduct of the Eaſt-India company, with a degree of diſreſpect approaching to contempt, it will be readily imputed to the warmth of feelings which has been excited by the magnitude and importance of the object which he undertook to recommend.

ART. CII. *A General Syſtem of Chemical Knowledge; and its Application to the Phenomena of Nature and Art. By A. F. Fourcroy: Tranſlated by W. Nicholſon.* 8vo. 11 vols. pp. 5335; with a Set of 12 Synoptic Tables in large Folio. Price 5*l.* 5*s.* The Tables, ſeparate, 1*l.* 15*s.* Cadell and Davies. 1804.

AMONG the profeſſors who have laboured to extend the knowledge of chemiſtry, or to teach its elements to thoſe who are ignorant of them, few have been more eminently diſtinguiſhed than the author of the work before us. If Germany produce chemiſts who are more induſtrious in making experiments, and in tracing the myſterious paths of nature with more minute and more indefatigable detail; or if we can ourſelves boaſt of philoſophers who unite equal ſkill in chemiſtry, with a more ample ſtore of general knowledge; we muſt nevertheleſs confeſs, that, with reſpect to elegance of manner in delivering the elements of the ſcience he wiſhes to impart, and regular method of treating the hiſtory of the various ſubjects of it, no one can be fairly conſidered as ſuperior to the author of the preſent work. Of this, his former writings on the ſubject, which have been repeatedly edited and tranſlated, are ſufficient proof.

The former works of the author were rather of an elementary nature; but, in the preſent, he has endeavoured to collect nearly all the facts which chemiſtry affords, and has followed a very extenſive plan in their explanation; indeed he has conſidered many ſubjects which would be entirely foreign to the nature of an elementary work.

M. Fourcroy confeſſes, that if we conſider this work as being only a part of the immenſe maſs of human knowledge, we may indeed regard it as an elementary treatiſe: but this is not the manner in which we ought to appreciate it, as it is deſigned for thoſe who wiſh to ſtudy chemiſtry in the moſt perfect manner. In its original deſign, it formed the firſt part of an immenſe work, for which M. Fourcroy has long been collecting materials, and which he meant to divide into four grand diviſions. The firſt, to contain the theory of the ſcience; the ſecond, its hiſtory; the third, whatever related to the inſtruments, or uſual operations, of the chemiſts; the fourth, or laſt part, the application of the ſcience, not only to the explanation of the phenomena of nature, but alſo to the various proceſſes of the arts. This part is indeed the moſt important; to it all the efforts of the chemiſts are finally directed, and it would be the whole of the ſcience, were not two, at leaſt, of the other parts neceſſary to its exiſtence.

The

The immenſe work thus conceived by M. Fourcroy demanded, he found, ſuch a length of time to complete, that the period of human life did not ſeem ſufficient to bring it to a concluſion. Conceiving, therefore, that each of theſe four parts, although connected by their relation to a common ſubject, were yet, in fact, ſufficiently diſcriminated from each other to allow of being treated ſeparately; M. Fourcroy, in the preſent work, has given the general theory of the ſcience; but, with a view of rendering it, in ſome meaſure, a perfect work, without the complete execution of the other three parts, he has intermixed with the expoſition of the theory a conciſe ſketch of the hiſtory of the ſcience, ſo as to make known the perſons to whom chemiſtry is principally indebted for its origin, progreſs, and preſent ſtate of perfection. Such ideas are alſo given of the manner of uſing the inſtruments, and performing the operations of chemiſtry, as are ſufficient to explain, in a great degree, the practical part. And, laſtly, the moſt important applications of the ſcience are deſcribed with accuracy, in order to ſhew the many advantages which accrue from the cultivation of chemiſtry, and to exhibit the ſervices which it has rendered to mankind. The application which relates to the philoſophy of vegetables and animals is more particularly inſiſted upon, as it is moſt intimately connected with the welfare of the human race; and has of late received, from the labours of chemiſts, ſuch clearneſs and certainty as was abſolutely deſpaired of a few years ago, notwithſtanding the ſolicitude that mankind have, at all times and in all places, diſplayed with regard to it. The phyſiology of vegetables had been ſketched out by the labours of the naturaliſts; but the modern diſcoveries of chemiſtry have thrown far more light on that obſcure ſubject. The ſame may be ſaid, and with equal or more juſtice, with reſpect to animal phyſiology and medicine, notwithſtanding the preſent accuracy and perfection of anatomy.

The advantages ariſing from the cultivation of chemiſtry are too well known to require illuſtration. There are ſcarcely any of the phenomena of nature, or of the proceſſes of the arts, that do not receive their principal illuſtration from the theory of that ſcience. The benefits ariſing from the political uſe which may be made of chemiſtry are leſs obvious, and have of courſe attracted leſs attention from ſtateſmen and philoſophers. On this account we extract the following paſſage, which ſhews that M. Fourcroy carries the love of his favourite ſcience with him into the council of ſtate, of which he is a member:

"Penetrated

"Penetrated by theſe truths concerning the great advantages and the inexhauſtible reſources which chemiſtry affords in every human occupation, I have conceived and executed, as well as circumſtances could allow, the project of introducing the ſtudy of this ſcience into the national ſcheme of education. The organization of the central ſchools in the departments of the French republic preſented an opportunity too favourable for this purpoſe for me to let it paſs without advantage to my fellow-citizens. Chemiſtry, combined with phyſics, has become one of the principal branches of that excellent eſtabliſhment. Though the number of men ſufficiently ſkilled in that ſcience to teach its principles to the youth of France has not yet proved equal to that of the chairs inſtituted by the law of the 3d Brumaire, of the 3d year, this defect will be but momentary. Every day it becomes leſs; and, in a few years, theſe numerous lights of ſolid inſtruction will ſhine upon every point of that happy ſoil, which will again collect its influence. When we reflect on the benefits which this immenſe maſs of information, diffuſed over France, muſt produce to every part of the public economy; on the means, the development, and the force which they will give to all the products of induſtry; when we conſider how many truths, either totally unknown or ſtill little known, they muſt render familiar and domeſtic; the number of ameliorations which they will afford in our furnaces, our workſhops, and our manufactories; the maſs of errors which they will correct, and that of the prejudices which they will diſpel; we may then form ſome notion of the great benefits the French people will receive from theſe new eſtabliſhments. Celebrated facts, which will occupy a ſtriking place in the hiſtory of nations, have already ſhewn in the moſt effectual and permanent manner the powers of chemiſtry to advance the public economy, and inſure the ſafety and the defence of nations. The annals of the French revolution will tell to the world how much the war of liberty is indebted to the inventions and to the reſources of chemiſtry. France, preſſed by powerful and numerous enemies, blockaded at ſea by their coloſſal fleets, deprived of the products which commerce afforded her in ordinary times, was deſtitute of ſaltpetre, of copper, of ſteel, of mercury, of ſulphur, of leather, and of a number of other objects more or leſs neceſſary to the wants and the ſupport of its inhabitants. The arms of her numerous and valiant defenders could not effect this, and her ſoldiers themſelves were deſtitute of arms to render them formidable to her enemies. Her ſoil, ſo rich in productions, did not ſeem calculated to afford what her commercial induſtry had till then obtained in foreign countries. Without the genius of chemical ſcience, ſhe would have been threatened with an abſolute want of the means of defence. An active adminiſtration accuſtomed to overcome every reſiſtance, becauſe it felt all the power of the French people, and becauſe it knew how to employ the whole of their force, conceived the hope of finding in chemiſtry what the ordinary courſe of manufactories could not furniſh, and what interrupted commerce refuſed. It called together the moſt enlightened chemiſts, united

them, and explained to them its preſſing and extenſive wants, the confidence which it placed in their knowledge, and the aſſiſtance it demanded from them. Its expectation was not diſappointed; its hopes were realized even beyond the point to which they were directed! We have ſeen all France informed by this aſſembly of learned men, of the immenſe quantity of ſaltpetre which nature had depoſited in her boſom; we have ſeen the whole ſtate converted into ſaltpetre-works, all the citizens occupied, and emulating each other in the ſearch and extraction of this ſalt. Speedily the national manufactories, the arſenals, the ports, the ſtrong places, and the camps, became ſo fully ſupplied by this immenſe formation, beyond every meaſure and proportion till then known, that, after ſeven years of dreadful war, this vaſt proviſion is ſtill far from being exhauſted; and the movement communicated by this vaſt enterprize may indeed be retarded, but can never be entirely ſtopped. This famous inſtance never will be loſt. Chemiſtry has proved, that after ſome years of repoſe, the earth of cowhouſes, of aviaries, of ſtables, of cellars, and of almoſt all the places inhabited by or ſerving as receptacles for ſtoring animal or vegetable ſubſtances, becomes again charged with ſaltpetre, and that a new extraction of that ſalt, made with activity ſimilar to that of the former, and with more regularity and method than that could be in the difficult times in which it took place, will again afford a greater quantity of that ſalt than was at firſt obtained. Here then is an inexhauſtible ſupply, diſcovered by chemiſtry, of a ſubſtance moſt uſeful to the national defence, and of the higheſt advantage to a number of the works and manufactories. The ſame men taught the method of purifying this natural product in a few hours, inſtead of more than a month which it formerly required, and by that means to render it proper for the compoſition of gunpowder, of which the fabrication has become at once more ſpeedy and leſs dangerous. Is it neceſſary to recall what they have done, at the ſame period, to remove the ſame diſtreſs, in the caſting of artillery, the refining and extracting pure copper from bell-metal, and converting it into coin, in the fabrication of ſteel, of muſquets, of ſabres, and of all the arms into the compoſition of which iron enters under that form, or in the ſtate of ſteel? Need I ſpeak of the new reſources which they have offered, and the new arts which chemiſtry has created for the quick tanning of ſkins, the compoſition of ſoap, the eſtabliſhment of aëroſtatic balloons calculated to direct the march of our armies; the formation of new weights and meaſures; the preparation of artificial crayons; for the bleaching and re-manufacturing of printed paper; for the proceſſes ſo ingenious and ſo delicate for the fabrication of aſſignats? All theſe teſtimonials, all theſe monuments, raiſed at once among a great people, and which have ſignalized the acquiſition of its rights, as well as ſerved to eſtabliſh its liberty on an eternal foundation, will for ever remain among poliſhed nations as imperiſhable proofs of bleſſings which the cultivation and improvement of chemiſtry are calculated to extend to mankind.

"It

" It is to France that the renovation, the complete reſtoration, and the perfection of this beautiful ſcience are due; and as it was juſt that ſhe ſhould receive the advantages of this ſcience on a grand and important occaſion, when her exiſtence and ſupport were at ſtake, it is no leſs natural that ſhe ſhould behold within her own limits the moſt extenſive eſtabliſhments deſtined to augment the progreſs and extend the powers of chemiſtry." Prel. diſc. p. 26.

The immenſe reſources which chemiſtry offers to the governors of nations are perhaps incapable of being properly appreciated; but they are moſt evident, as in the above caſe, when the ordinary relations of commerce are ſuſpended, or when the preſſure of circumſtances require the antient routine of manufactories to be diſregarded.

This very extenſive work is divided by the author into eight ſections, of each of theſe we ſhall exhibit a ſummary analyſis, which will ſerve to ſhew with what ample detail he has treated every part of the ſubject.

The firſt ſection is a ſort of introduction to the others, and preſents the outlines of the ſcience. It defines chemiſtry, and divides it into its ſeveral branches, of which the author enumerates eight; namely, Philoſophical Chemiſtry; Meteorologic Chemiſtry; Mineral Chemiſtry; Vegetable Chemiſtry; Animal Chemiſtry; Pharmacological Chemiſtry; Manufacturing Chemiſtry; and Economical Chemiſtry. A rapid ſketch of the hiſtory of the ſcience ſucceeds, which M. Fourcroy divides into ſix periods, perfectly diſtinct, and traces it from its ſources to the final eſtabliſhment of the French ſyſtematical nomenclature, which he ſuppoſes (with how much juſtice we ſhall not ſtop to inquire) " has fixed the fate of chemiſtry for ſome ages." The primitive elements of bodies, admitted by various philoſophers, are ſtated as uſual in chemical works; but, of the different ſpecies of analyſis, which are conſidered in the ſucceeding articles, M. F. gives a much more full and accurate account than is uſual, diſtinguiſhing the ſeparation of the principles of bodies. which takes place in the proceſſes of chemiſtry, into various ſeries.

M. Fourcroy then proceeds to chemical ſyntheſis, or compoſition, the next great means of the chemiſt; after which he treats of the attraction of aggregation; thus mounting by degrees from the more ſimple to the more complicated ſubjects. The attraction of compoſition, or what was formerly called chemical affinity, is then conſidered; of which, the ten primary laws are enunciated and explained in a clear and familiar manner. With regard to double elective attractions, we meet with the following juſt obſervation, which ſhews

that they have not been ſufficiently conſidered by former writers.

"We muſt not confound with the double elective attraction, as has been done by many of the moſt ſkilful chemiſts, thoſe numerous caſes in which, by placing in contact with a binary compound, another binary compound, of which one of the principles alone would have been ſufficient to deſtroy the firſt combination, a double decompoſition and recompoſition takes place. For the ſecond principle of the ſecond compound was not neceſſary, in this caſe, to deſtroy the firſt compound. In order to diſtinguiſh with accuracy theſe caſes from thoſe of the true double elective attractions, in which the application of two bodies is required for the decompoſition of a compound, I name theſe attractions which are exerciſed under the firſt circumſtances, *ſuperfluous* elective attractions, and thoſe which take place in the ſecond, *neceſſary* elective attractions, after the manner of Linnæus, in his Polygamia Syngeneſia." I. p. 112.

The next article of this ſection exhibits the exiſtence of phenomena founded upon the attraction of compoſition, both in nature and art, and arranges theſe phenomena in claſſes. As the practice of the ſcience includes a number of operations which do not occur in the ordinary courſe of life, a conciſe definition of the principal manipulations of chemiſtry is given, but which is fully ſufficient to explain the deſcription of the ſeveral experiments or proceſſes which are related in the courſe of the work.

A chemical claſſification of bodies, into eight claſſes, occupies, in the next place, the attention of M. Fourcroy. This claſſification is conceived with much ſkill, and arranged ſo as to lead from the more ſimple or leſs compounded bodies to thoſe that are more complicated: conſequently, as it is the nature of compound bodies to become more ſuſceptible of change, in proportion to the number of ſimple bodies which enter into their compoſition, the ſtudent acquires, as he advances, the power of appreciating thoſe changes. Theſe claſſes, except the ſixth, which compriſes the mineral bodies, whether ſtony or metallic, that are found in nature, form the ſubjects of the ſucceeding ſections.

The laſt article of the firſt ſection explains, in a few words, the principles of the new nomenclature; to this, as is indeed natural for one of its framers, the author is extremely partial, and to the uſe of it he attributes all the improvements lately made in chemiſtry. With this we cannot entirely agree, except ſo far as reſpects the ſtate of chemiſtry in France. He inſiſts much on the intrinſic merit of the language of the

nomenclature, and on its importance to the ulterior progreſs of chemiſtry.

The ſecond ſection treats of the bodies conſidered by M. Fourcroy as ſimple; in which claſs he includes only thoſe which have a relation to combuſtion, and are, in ſome mode or other, neceſſary to that operation. The metals are only conſidered in a general way, in this ſection; the full diſquiſition on their properties being reſerved for the ſixth ſection. In the body of the work, carbone and diamond form the ſubject of ſeparate articles, as the author was not at that time fully convinced of their identity; but, in the preliminary diſcourſe, he is led to allow of it, in conſequence of the experiments of Guyton (de Morveau) and Clouet.

The products of combuſtion, or burned bodies, whether oxides or acids, are the ſubjects of the third ſection. The oxides are very ſcientifically divided into permanent oxides, which do not aſſume the acid ſtate, and tranſitory oxides, to which a greater proportion of oxygen communicates the properties of acids. When the ſame combuſtible body forms ſeveral oxides, as is frequently the caſe, the term oxidule is propoſed to be employed for thoſe which contain the ſmalleſt quantity of oxygen, in profeſſed imitation of the Abbé Haüy, who thus denominates metals when in their moſt ſlightly oxidized ſtate. A detailed account of the ſeveral acids is compriſed in twelve articles. The idea of Berthollet, reſpecting the nature of muriatic acid, which he imagined might be compoſed of azote, hydrogen, and oxygen, is, we think, very properly diſregarded by M. Fourcroy; the acid ought, in that caſe, to be eaſily decompoſed.

The earths and alkalies, both comprized under the general name of ſalifiable baſes, being the author's third claſs of chemical bodies, are treated at length in the fourth ſection. Ittria, on account of its late diſcovery, has a place only in the preliminary diſſertation. Barytes and Strontia are enumerated among the alkalies; where we alſo find ammonia. This claſſification does not perfectly ſatisfy us. If we were even to allow that the two former were rightly placed, on account of their ſolubility in water, and their other properties, yet the characters of ammonia are ſo perfectly diſtinct from thoſe of the others, that it cannot but be regarded as a ſtranger violently intruded into the claſs; and the more ſo, as its compoſition is well known, while the others, ſo far as our preſent knowledge extends, appear to be indecompoſable bodies.

The concluding article of this ſection contains an explanation of the ſyſtem of lithology, originally propoſed by Haüy in the abſtract of his intended treatiſe of mineralogy. This

ſyſtem is placed in the train of the ſalifiable bodies, as ſtones are, chemically conſidered, combinations of the earths with each other, or with certain metallic oxides, or, laſtly, with the fixed alkalies. The diſtinctive Characters of ſtones, whether phyſical, cryſtallographic, or chemical, are enumerated; and the characters and analyſis of the forty-five ſpecies into which M. Haüy reduced them, are detailed with preciſion. There are alſo ſubjoined general directions for analyſing them.

The ſalts formed by the acids with the earths and alkalies, which have been always eſteemed the favourite ſubjects of chemical reſearch, are manifeſtly ſuch in this work. Their hiſtory is treated with a detail and method of which we had before no example. They are claſſed into genera, whoſe rank is determined by the elective attractions of their acids for the ſalifiable baſes, except that thoſe acids whoſe baſes are not ſaturated with oxygen, or thoſe which are ſuper-ſaturated with it, follow their more perfect congeners. In like manner the ſpecies of each genus are treated of in the order of the attraction of their baſis to the acid; hence, the claſſification of them preſents, as it were, a table of the affinities of their conſtituent principles. To prevent unneceſſary detail, the general properties of each genus are firſt given, and then the properties peculiar to each ſpecies, in a regular and methodical manner, under diſtinct titles, compriſing the ſynonyms, literary hiſtory, phyſical properties, natural hiſtory (if found native), and mode of preparing the ſubſtance; the action of caloric, of air, and of water, upon it; the means of decompoſing it, and the proportion of its principles; the whole cloſing by the uſes which are, or may be, made of it.

M. Fourcroy, anxious to give theſe important ſubjects every poſſible illuſtration, recapitulates the principal properties of ſaline bodies compared with each other. He afterwards attempts to characterize the one hundred and thirty-four ſalts he has deſcribed, in the manner of the naturaliſts, by exhibiting only the peculiar characters by which the genera and ſpecies of theſe bodies are diſtinguiſhed from each other. An ample enumeration of the various double decompoſitions that take place between the ſeveral ſaline bodies, forms another highly valuable appendage to this ſection. The table of the proportions of ingredients which enter into the compoſition of the ſalts, is, of neceſſity, very imperfect, on account of the difficulties and uncertainties in which the ſubject is involved. A connected view is then preſented of the native ſalts, or acidiferous minerals of Haüy; from whom M. Fourcroy very properly diſſents; as that excellent cryſtallographer, by arranging theſe ſubſtances according to their baſes, has,

without any neceſſity, departed from the arrangement, and even nomenclature, of the chemiſts. It is indeed rendered evident by M. Fourcroy, that theſe ſalts are beſt arranged according to their acids. The whole ſection is cloſed by a conciſe treatiſe on mineral waters, in which their analyſis is particularly conſidered.

From ſalts, the author paſſes to the metals; ſubſtances which are not only uſeful, but even neceſſary, to the civilization of mankind. Although theſe belong, in ſome meaſure, to the firſt claſs of chemical bodies, and were of courſe mentioned, as we have before obſerved, in the ſecond ſection, which treated of combuſtibles, particular attention is paid to them by the author. The great uſe made of them in the arts, which has brought us acquainted with more facts concerning them than is the caſe with any other claſs of bodies, is partly the cauſe that they occupy ſo large a portion of this work: we muſt not, however, forget that they have at all times exerciſed the mental powers of philoſophers, with regard to their geneſis, and their action on other bodies. Purſuing his ordinary plan, the author firſt treats of their properties in general, and then proceeds to the particular hiſtory of the twenty-one ſpecies of metals known to him.

Theſe particular hiſtories of the ſeveral metals are arranged upon a ſimilar plan, each being divided into ten ſections. In theſe, M. Fourcroy treats, ſucceſſively, of their literary hiſtory, their phyſical properties, their natural hiſtory, the ores being enumerated and deſcribed according to the ſyſtem of Haüy; the manner of aſſaying them; and the principles on which the art of extracting, in the large way, ſuch of them as are to be met with in commerce, is founded. He then proceeds to thoſe properties which more truly belong to the chemical hiſtory of the metals, namely, their re-action on the following ſubſtances, viz. the air, combuſtible bodies, water, the ſeveral acids, the ſalifiable baſes, and the ſalts formed by the acids and thoſe baſes. The laſt diviſion treats of their uſes to mankind.—Such are the outlines of the hiſtory of metals.

Agreeable to the claſſification of chemical bodies propoſed by the author, in the commencement of his work, the next ſection ought to treat of thoſe bodies which are uſually called minerals or foſſils. It is indeed true that the more pure ſpecies of theſe minerals have been already enumerated in the five preceding ſections; nevertheleſs, as they are moſt commonly found in a ſtate of impurity, mixed, or laying in contact with other ſpecies, they certainly deſerve to be ſtudied apart: but M. Fourcroy conceiving, he ſays, that what he has written concerning the purer ſpecies is fully ſufficient for

the purpoſe of explaining the theory of the ſcience, and that the complete and detailed hiſtory of their impure mixtures, or aggregations with other bodies, belongs more properly to that part which treats at large on the applications of the ſcience, has in ſome meaſure cancelled this claſs. We muſt confeſs ourſelves not ſatisfied with his reaſoning on this ſubject; and ſhould have been glad to have ſeen, from this elegant and amuſing writer, a familiar explanation of the phenomena of geology. We muſt, however, remark, as an excuſe for this omiſſion, that the French ſchool of mineralogy was, at the time this work was publiſhed, ſo far behind the Freyberg ſchool, in this important branch of that ſcience, that the author could have derived but little aſſiſtance from the writings of his own countrymen: and, as his perſonal attention to the ſcience has been chiefly directed to the medical part of it, he did not perhaps think himſelf capable of undertaking the taſk.

Having thus paſſed ſucceſſively through all the unorganized bodies, M. Fourcroy, in his ſeventh ſection, commences the organic ones with the chemical hiſtory of vegetables, as more analogous than animals to minerals. The author, being a naturaliſt and phyſician, as well as a chemiſt, beſtows more attention on the organic bodies than is uſual with thoſe who are not habituated to the ſtudy of natural hiſtory and medicine; hence, this and the following ſection, on animal chemiſtry, although both confeſſedly leſs complete than the preceding, are, in our opinion, the moſt important of the whole work. M. Fourcroy divides the chemical hiſtory of vegetables into ſix claſſes of facts. In the firſt, he preſents a ſketch of botanic philoſophy, deſigned as an introduction to vegetable chemiſtry. In the ſecond, he purſues hiſtorically the diſcoveries of former chemiſts, and explains the various modes of analyſis which have been adopted for the examination of vegetables. The third includes the general chemical properties of vegetables, with caloric, air, water, the acids, the earths and alkalies, the neutral and earthy ſalts, the metals, their oxides, and their ſalts. From this general view, he paſſes to the particular hiſtory of the "immediate materials" of which vegetables are compoſed; of theſe, M. Fourcroy enumerates twenty kinds; the bare mention of which will be ſufficient to ſhew the extenſive manner in which he treats the chemiſtry of vegetables:—the ſap, mucous or gummy matter, ſugar, the ſeveral kinds of vegetable acids, whether native or produced by art, the various kinds of fecula, the gluten of flour, extractive matter, fixed oils, vegetable tallow and wax, volatile or eſſential oils, campho-

camphor, reſins, gum-reſins, caoutchouc or elaſtic reſin, balſams, the colouring matter of plants, vegetable albumen, ligneous matter, tan, and laſtly ſuber, or the epidermal ſubſtance of vegetables, of which, cork is the beſt known.

For a ſpecimen of the manner in which theſe ſubjects are treated, we ſelect the firſt part of M. Fourcroy's account of the citric acid; as the importation of it, in the way he propoſes, may become an important branch of commerce. The uſual method of mixing the juices of the fruits which yield it with vinous ſpirit being more expenſive, and leſs convenient for the extraction of the pure acid, than the method here propoſed.

"Chemiſts formerly compared the acid juice of lemons with the acid of tartar: they endeavoured to concentrate this acid and to purify it, in order to prevent this juice from becoming altered and ſpoiled, as uſually happens when it is kept in bottles. In fact, every one knows that this juice, though very acid, and weighing 1060, according to Citizen Guyton, becomes turbid and covered with mould when it is kept in veſſels; it depoſits mucous flakes, and at laſt loſes its acidity; aſſuming a very diſagreeable, putrid, and faint taſte. Some perſons have partly defended it againſt this alteration, by covering it with oil in the veſſels in which they kept it; others thought to effect this purpoſe by putting ſand into it; and others added to it a mineral acid; but theſe different means either themſelves contribute to alter it, or do not prevent its change. The oil, which was moſt preferable, did not, however, prevent the lemon-juice from contracting, after ſome days, a harſh, oily, and diſagreeable taſte.

"Mr. Georgius publiſhed, in the memoirs of Stockholm for 1774, a better proceſs of concentration. This conſiſted in keeping the lemon juice for ſome time in a cellar, in inverted bottles, in order to ſeparate from it a part of the mucilage, and afterwards to expoſe it to a cold of from 4 to 5 degrees below 0; the aqueous part was thus congealed, taking with it a portion of the mucilage; this was ſeparated, and the liquor was continued to be expoſed to the froſt, till the concrete portion had an acid taſte. The juice, thus reduced to one-eighth of its original volume, is eight times ſtronger than before, and it requires the ſame quantity of potaſh to ſaturate it as the original quantity of the juice required. In this ſtate of concentration it remains unaltered, and may be employed for every domeſtic and economical purpoſe.

"It is well known to every one who has extracted and examined the juice of the lemon, that this liquid, when expoſed to the air in an open veſſel, at a temperature of above 15 degrees, depoſits a mucous, whitiſh, ſemitranſparent matter of a gelatinous conſiſtence. When the juice is decanted from over this depoſition, and filtrated, it is much leſs alterable than it was previous to the operation. The uniform ſubſtance thus ſeparated is not a ſimple vegetable mucilage: I have found that when dried it is not ſoluble in boiling water; that

that, if treated by the nitric acid, it yields azotic gas, is converted into malic and oxalic acids, and that it thus has some analogy with the glutinous principle. This explains a process followed and described by Citizen Dubuisson, *Limonadier*, at Paris, for the purification and preservation of lemon-juice. By evaporating it with a gentle heat, continued for a long time, he found that its mucilage became thickened, and separated in the form of a glutinous crust and flakes; the acid liquor then becomes concentrated, and may be kept for a long time in well-corked bottles; there afterwards separate from it only a few white and solid flakes, which swim upon the surface, without the nature of the acid being changed, or its flavour being altered, or losing any of its strength.

"These different means, however, were only in some measure preparatory; they did not yet afford either a method for obtaining the citric acid really insulated and pure, or an opportunity for examining its properties. Scheele nearly accomplished this work, by presenting a process for obtaining the citric acid considerably pure; and to him we are at the same time indebted for the first description of the real distinctive characters of this acid, which till this time had been confounded with the tartarous. Stahl indeed knew, at the commencement of the century, that lemon-juice combined with crabs' claws assumed the nature of vinegar; several chemists also had described, after him, some properties of the combinations of this acid; but these were only vague and inaccurate notions, before the discoveries of the Swedish chemist. The following is the method by which he succeeded in obtaining the real citric acid, after having tried in vain to purify the lemon-juice with alcohol, which does not separate the mucilage completely enough to insulate this acid, or to admit its being obtained in crystals, as may be done when it is sufficiently pure.

"The lemons are pressed, the juice, filtrated or drawn off clear, is saturated with carbonate of lime. After the effervescence which disengages the carbonic acid, a pulverulent insoluble salt is formed, which precipitates to the bottom of the liquid; the supernatant water retains the mucilage, the extract, and the colouring matter of the juice; the precipitated citrate of lime is washed with lukewarm water, till this passes off colourless; it takes up only about as much salt as it would take of sulphate of lime: the salt washed with a little water is poured into a matrass; a quantity of concentrated sulphuric acid requisite for saturating the proportion of chalk that has been employed is added, after having diluted this acid with ten parts of water; it is then boiled for a few minutes, and after cooling, the liquor is filtrated; the sulphate formed by the decomposition of the calcareous citrate remains upon the filtre; the liquor that has been filtrated contains the citric acid pure; it is evaporated to the consistence of a clear syrup, and put to crystallise in a cool place: in this manner we obtain the citric acid in small needles. According to Scheele, it is necessary to add a small excess of sulphuric acid, which remains in the mother water of the crystallized acid. This excess produces better

effects

effects than an exceſs of lime, or of citrate of lime, which would prevent the cryſtallization of the citric acid.

" I have propoſed, long ſince, to execute this proceſs in the large way in our American poſſeſſions, where lemons are ſo abundant, and where a large quantity of them is loſt; it would only be requiſite to ſaturate the expreſſed juice with chalk, to waſh the precipitated calcareous citrate well, till the hot water paſſes off inſipid and colourleſs; to dry the precipitate well, and to ſend it, preſſed in barrels, to France, where it might be decompoſed by means of diluted ſulphuric acid, in order to obtain from it the citric acid pure. This proceſs, which I have indicated more than ten years ago in my courſe [of lectures] will be very economical and very uſeful; it will give a value to immenſe quantities of lemons that have hitherto been loſt, and will furniſh a ſubſtance which is ſo often wanted, which is always ſcarce and dear in the north of Europe, and which is ſo uſeful for chemical and medical purpoſes. Since I have indicated it, I have not had the ſatisfaction of ſeeing it put in practice; but this view will not always be loſt, and it is to be believed, that when it ſhall have been diffuſed among the American coloniſts, it will preſent them with the means of turning to profit a product which is ſo abundant near their habitations, and which they ſuffer to be loſt in ſuch large quantities.

" Citizen Dizé, an able practitioner of pharmacy at Paris, by repeating with care, and upon a very large ſcale, the proceſs of Scheele for extracting the pure citric acid from the juice of the lemon, in the large pharmaceutical eſtabliſhment at the military ſchool, of which he has the direction, has had an opportunity of making ſome important obſervations on this preparation. He has aſſured himſelf, not only that an exceſs of ſulphuric acid is neceſſary for obtaining this acid pure, but that it ſerves to deſtroy the portion of mucilage which alters it, by determining its decompoſition; he has obſerved that, in order to have the citric acid perfectly pure, it was neceſſary to diſſolve and to cryſtallize it ſeveral times ſucceſſively. He has ſucceeded in obtaining it in the form of very voluminous and almoſt gigantic cryſtals, perfectly formed, and the figure of which he has been able exactly to determine. He has deſcribed its ſolubility, compared its energy, confirmed the facts announced by Scheele, relative to its action upon the ſolution of ſome earthy and metallic ſalts, and thus rendered its hiſtory more exact.

" Laſtly, Citizen Vauquelin has undertaken, at my ſolicitation, a ſeries of experiments upon the ſaline combinations of the citric acid, and has added greatly, by his reſearches, to the ſmall ſtock of knowledge that before exiſted relative to the properties of this acid; ſo that it was [is] now one of the beſt known of all the acids which the vegetables preſent.

" I ought here to repeat, that the citric acid is rarely found alone, but mixed with different proportions of malic acid in the juices of the barberry, the cherry, the ſtrawberry, the raſpberry, the

the fruit of the ſervice-tree, the elder, and a multitude of other fruits; that it is eaſily ſeparated from this malic acid, on account of the little ſolubility of the citrate of lime which is precipitated, whilſt the malate of the ſame baſe remains in ſolution in the liquor." VII. p. 279.

In the fifth claſs of facts, M. Fourcroy treats of the ſpontaneous alterations of which vegetables are ſuſceptible; and he firſt ſhews, that theſe alterations ariſe from the compound nature of theſe ſubſtances, and the ſlight attraction which the principles of them have to each other. The ſeveral ſpecies of fermentations, and their products, are next conſidered; namely, the ſaccharine fermentation which takes place in the ripening of fruits, and in the germinations of ſeeds; the vinous fermentation, with its products, alcohol and ether; the acetous fermentation; the raiſing of dough; and the alteration which takes place in certain colouring matters; the putrid fermentation of vegetables; and the changes they undergo when buried in the earth, which includes the natural hiſtory of foſſil wood, peat, bituminous and coaly ſubſtances, and petrified wood.

The theory of the action of the ſtronger acids, and particularly of the ſulphuric, upon alcohol, and of the conſequent formation of ether, has, ever ſince its preparation was publiſhed, preſented conſiderable difficulties to chemiſts, who have, of courſe, been obliged to exert themſelves in the removal of them. The explanation of M. Fourcroy, aſſiſted by his pupil Vauquelin, is founded upon the new doctrine of prediſpoſing affinities. This operation having always been regarded as of conſiderable importance in the theory of chemiſtry, we regret that our limits do not allow us to extract their ingenious experiments and obſervations on the ſubject.

From vegetables, the author paſſes to the chemiſtry of animals; which conſtitutes his eighth and laſt ſection: but, as the analyſis of animal ſubſtances is not yet ſo perfect as that of vegetables, the chemiſtry of animals is divided into only four claſſes of facts. The firſt of theſe contains a rapid ſketch of the anatomy of animals, and of the functions of their organs; to which is ſubjoined, a hiſtory of the progreſs that chemiſtry has made in reſpect to animal chemiſtry. The ſecond claſs of facts compriſes the general chemical properties of animal matter, which M. Fourcroy compares with thoſe of vegetable matter; the property of forming pruſſic acid is ſtated as the moſt diſtinguiſhing property of animal matter. The particular hiſtory of the ſeveral animal ſubſtances, form the ſubject of the third claſs. It is in vain to follow the author through ſuch a multifarious maſs of information as he has

has collected. After detailing the properties of the containing parts, and the fluids which are common to the whole body, he treats of thoſe which are peculiar to the cranium, to the different parts of the face, to the thorax, or to the abdominal cavity. Some peculiar matters, found only in certain animals, occupy the remainder of this claſs of facts.

The fourth and laſt claſs of facts in animal chemiſtry, treats of the great uſe of chemiſtry in explaining the functions and powers of living animals; and is, in fact, the elements of a chemical phyſiology and pathology, concluding with an inquiry into the chemical phenomena that take place in diſeaſes.

A very full and complete index forms the laſt volume: but a table of errata is wanted.

The ſynoptic tables that accompany the work, but which may be had ſeparate, are twelve in number, each conſiſting of a double page of large folio; they form, as it were, an abſtract of the work, in the manner of charts. The firſt treats of the ſcience in general, and of its uſe in medicine. The ſecond explains the nature of ſimple bodies, and that of the oxides and acids formed from them. The firſt part of the third treats of the earths and alkalies; the remainder of the third, with the fourth and fifth, contain the eſſential characters of the ſalts formed by the preceding acids with the earths and alkalies, and the proportions of their ingredients. The ſixth table is devoted to the chemical hiſtory of the metals in general; the particular hiſtories of the ſeveral ſpecies of which form the ſubject of the ſeventh, eighth, ninth, and tenth. The latter tables are divided into columns, for the purpoſe of exhibiting a clearer view of the phyſical properties of the ſeveral metals; their natural hiſtory; their aſſay and metallurgy; their oxidability; their union with combuſtible bodies; their action upon water, upon the oxides, and upon the acids; their action upon the ſalifiable baſes and upon the ſalts; and laſtly, their uſes. The eleventh table contains an analyſis of vegetable chemiſtry; and the twelfth, a ſimilar one of animal chemiſtry. To ſuch an extenſive work, this abſtract by the author himſelf, which may of courſe be regarded as a faithful regiſter of matters moſt worthy of attention, is a valuable appendage.

We have thus analyſed this general ſyſtem of chemical knowledge; and we muſt now proceed to ſay a few words reſpecting the manner in which it has been tranſlated. We cannot commend this part of the work: which is the more to be regretted as the language of M. Fourcroy is diſtinguiſhed for its eaſe and elegance. Galliciſms are ſo abundant in the tranſlation, as frequently to diſguſt a mere Engliſh reader who

who pays the leaſt attention to ſtyle. Thus we frequently find the expreſſions, "I conſign this fact," "it comports itſelf;" which we ſhould impute to haſty tranſlation, did we not recollect how much time has elapſed ſince the publication of the original. Treating, in vol. ix. p. 8, of thoſe "circumſcribed collections of veſſels" which are called conglomerate glands, the tranſlator uſes the phraſe of "the veſſels thus balled together:" this participle "balled" occurs alſo in ſome other places. In vol. i. p. 66, it is ſaid, "To the oxigen of Lavoiſier we" (the authors of the ſyſtematic nomenclature) "gave the name of oxigen to render it more ſuitable to the genius of the French language." How a perſon can, without any alteration whatever, render a thing more ſuitable to a particular purpoſe than it was before, we leave to Mr. Nicholſon to determine. We ſhall only obſerve, that the name originally given by Lavoiſier to the ſubſtance now denominated oxygen was, according to Mr. Nicholſon's own information in this work, that of the oxidifying principle; or, as we find it in the index, oxidyſing.

Sometimes the ſubject is rendered obſcure by the tranſlation; thus, in vol. v. p. 210, it is ſaid, "Rinman alſo affirms, that nickel has been found native in Heſſe; it is heavy, of a deep red, forming a kind of product of the furnaces among the materials from which nickel may be extracted." So alſo, in p. 371 of the ſame volume, in treating of tellurium, we are told of the advantage which may ariſe from the "ſpontaneous fuſibility of its oxide," a property of which we never heard before, and which we are certain the oxide does not poſſeſs. Again, in vol. x, p. 121, mention is made of the "very remarkable organs, which the anatomiſts carefully deſcribe in faces, margins, angles, entirely unknown to the ancients, obſerved for the firſt time by Euſtachius, and called by him renal glands."

The words of the original are occaſionally left untranſlated, which indeed muſt ſometimes be the caſe in ſcientific and technical works; at other times, foreign names are, very injudiciouſly, done, for we cannot call it tranſlated, into Engliſh. Thus, in vol. vi. p. 165, the carburet of iron is ſaid to have been formerly known "by the name of lead-ore, black chalk, falſe galena, mica of the painters." Theſe names are either unknown in the Engliſh language, or they denote ſubſtances totally different; and, what is not a little ſingular, the common mineralogical name of the ſubſtance, plumbago, and the ſtill more common Engliſh name, black-lead, are totally omitted.

Mr.

Mr. Nicholſon ſtill continues the uſe of his former mode of ſpelling oxigen, hidrogen, barites, &c. If we allow this mode of ſpelling theſe words, on account of our receiving them from the ſyſtematic nomenclature of the French, the ſame excuſe cannot be made for the words, hidrology, hidroſtatics, hidrodynamics, higrometer, higrometric, which occur in the commencement of the ſecond volume. The title of the firſt ſection in the particular account of the ſeveral ſalts, contained in the third and fourth volume, uſually runs "Synonymy, Hiſtory;" but ſometimes the former word is ſpelled ſynonimy, as in vol. iii. pp. 101, 125, 127, and elſewhere; at other times, we find a greater departure from the uſual mode, namely, ſynonomy, vol. iii. pp. 15, 27, 32, and in ſeveral other places. Theſe, we ſuſpect, are not errors of the preſs.

The Linnéan names of plants are ſometimes ſtrangely diſtorted; as in vol. viii. p. 188, we find, *tolium temulentum*, conium *macu*-latitalum, inſtead of *lolium temulentum, conium maculatum.* Similar errors occur in many other places.

Defects of ſtyle are indeed of ſecondary conſideration in reſpect to ſcientific works; but a more ſerious defect ariſes from the want of notes to bring up the chemical hiſtories of the ſeveral ſubſtances, as near as poſſible, to the preſent time. A preface is indeed annexed to the work by the tranſlator, in which he enumerates the diſcoveries that have been made ſince the publication of the original; but, for any information reſpecting them, we are referred to his own philoſophical journal, where, in the midſt of a multiplicity of extraneous and, to chemiſts, uſeleſs matter, we may pick up and arrange the information at our leiſure. With ſuch notes as we have above mentioned, the tranſlation might, doubtleſs, have been rendered ſuperior to the original work. We think it right, however, to ſay, that, notwithſtanding many diſadvantages from careleſs tranſlation, this work is certainly a great addition to Engliſh chemiſtry, and forms one of the completeſt library-books on that ſubject.

ART. CIII. *A Narrative of Events that have lately taken place in Ireland among the Society called Quakers; with correſponding Documents, and occaſional Obſervations.* 8vo. pp. 225; Appendix pp. 68. Johnſon, London; Gilbert and Hodges, Dublin; and Archer and Ward, Belfaſt. 1804.

THE Society of FRIENDS, more commonly known by the denomination of the ſect of the Quakers, is indebted for

for its origin to the enthuſiaſm of George Fox. This undaunted zealot was born of poor parents at Drayton, in Leiceſterſhire, in 1624. When he was about nineteen years of age, his mind was deeply impreſſed with the idea that it was his duty to forſake all in order to ſeek after the truth. Being diſſatisfied with the religious inſtructors whoſe miniſtry he attended for this purpoſe, about the year 1648 he conceived himſelf called upon to propagate the peculiar opinions which, as he imagined, he had embraced at the ſuggeſtion of the Holy Spirit. He accordingly commenced the great work of publicly teaching what he regarded as the principles of religion pure and undefiled. The ſingularity of his notions ſoon attracted no ſmall degree of attention, and he experienced the fate common to religious innovators, in becoming the object of ſevere perſecution. It muſt be obſerved, however, that many of his ſufferings ſeem to have been provoked by his own imprudent and unjuſtifiable behaviour. Fox bore this fiery trial with all the reſolution of a martyr; and by his patient endurance of hardſhips in what he believed to be the cauſe of truth, aided by his zeal for the promulgation of his doctrines, made ſo deep an impreſſion on the minds of many ſerious people, that in defiance of all dangers and inconveniences they openly profeſſed themſelves his diſciples. So rapid was the growth of the new ſect, that in 1654 it was found expedient, by its members, to hire a public meeting-houſe in St. Martin's le Grand. In proceſs of time a code of laws was drawn up for the regulation of the diſcipline of ſociety, which is, we believe, with little variation, the rule of its government to the preſent day. "For upwards of a century," ſays the author of the volume at preſent under our conſideration, "the ſociety has exiſted, an amicable, compact, and united body; receiving conſiderable acceſſions of proſelytes from almoſt every other religious community; and with very few inſtances of receſſion among its own members, on the ground of deliberate and conſcientious diſſent."

Of late years, however, this harmony has been diſturbed by certain differences of opinion on points both of ſpeculation and practice, which have occurred among the members of the ſociety who live in Ireland. To counteract erroneous reports which have been circulated on the ſubject of theſe differences, and the conſequent proceedings of the ſociety, and to gratify the wiſhes of thoſe who are deſirous of a correct ſtatement of the facts, have been the chief inducements to the publication of this work; a ſummary view of the contents of which, we ſhall now proceed to lay before our readers. In order, however, to enable them to comprehend our analyſis, it will be neceſ-

ſary

ſary conciſely to explain the organization of the internal government of the ſociety, a very diſtinct account of which is prefixed to the "Narrative of Events."

From this account it appears that the members of the ſociety of Friends unite, not merely for the performance of public worſhip, but alſo for the purpoſe of maintaining a ſyſtem of diſcipline for their internal government. With this view, each congregation holds, once a month, a *Preparative Meeting*, for *diſcipline*. From the *Preparative Meetings*, repreſentatives are deputed to a *Monthly Meeting*, which is ſometimes conſtituted by the members of a ſingle congregation, but more frequently by the aſſociation of two or more *Preparative Meetings*. The *Monthly Meetings* are united in a *Quarterly Meeting*, which generally comprizes the members reſident in one county. Superior to theſe *Quarterly Meetings* is the *Yearly Meeting*, held in London, which poſſeſſes the ſupreme legiſlative and judicial power, in all that reſpects the diſcipline of the ſociety in Britain. To this *Yearly Meeting*, held in London, the * National *Yearly Meeting of Ireland* appoints repreſentatives, and is in ſome caſes reckoned ſubordinate to it. But the limits of the authority exerciſed by the former over the latter, do not ſeem to have been preciſely aſcertained. It appears, then, that

"By the organization of the ſociety a communication is maintained between each general yearly meeting of diſcipline, and the ſeveral quarterly meetings within its appropriate diſtricts.

"A ſimilar communication is maintained between each quarterly meeting of diſcipline, and the ſeveral monthly meetings of which it is conſtituted: and a ſimilar communication is alſo maintained between each monthly meeting of diſcipline, and the ſeveral local meetings, or congregations, of which the monthly meeting is conſtituted.

"This communication is preſerved by means of repreſentatives from the preparative meeting of each congregation to the monthly meeting, of which it forms a part; from each monthly to the quarterly meeting; and from each quarterly to the yearly meeting.—Each of theſe meetings is uſually attended by a conſiderable number of members, beſides the repreſentatives; and at every meeting, for the purpoſes of general diſcipline, any number of the ſociety may attend and aſſiſt in its deliberations."

Beſides

* The repreſentative National Meetings of the Iriſh Quakers, which firſt began in 1670, were for a long time held twice a year. But in 1797 it was propoſed and determined that they ſhould thenceforward be held only once a year.

Beſides theſe various deliberative bodies, there are alſo *Select* Monthly, Quarterly, and Yearly Meetings, compoſed of ſuch members only as are recogniſed by the ſociety in the ſtation of Miniſters and Elders.

By this ſyſtem of organization has the affairs of the Friends in Ireland been regulated, from the earlieſt period of their being formed into a ſeparate ſociety. The ſect does not, however, appear to have flouriſhed in that country. We are informed by the author of this Narrative, p. 33, that "for ſeveral years previous to the year 1794 the very low and declined ſtate of the ſociety had been frequently and pathetically lamented by its miniſters in their public diſcourſes, and by ſeveral of the more eminent amongſt them in the journals of their religious labours and travels; and alſo by the ſociety itſelf, in its anſwers to the queries tranſmitted to individual meetings by the London annual meeting; and in the records of its diſcipline." As we do not learn from this work that any actual ſchiſm had at this time taken place in the ſociety, we preſume that the evidence of the low and declined ſtate to which its author alludes, conſiſted in the lukewarmneſs and indifference of many of its members, and in that conformity to the manners of the majority of the people which, as is well obſerved in the Introduction, conſtantly tends to diminiſh the zeal and the numbers of ſeparatiſts from the eſtabliſhed religion of a ſtate. In the year 1797, to theſe cauſes of decay was added a ſpirit of bold ſpeculation in matters of religion, and a diſpoſition to queſtion the power of conſtituted authorities. Theſe evils, which were by no means peculiar to the ſociety of Quakers, in all probability originated in the diſputations and diſcuſſions generated by the French revolution. However this may be, it appears that in the year above mentioned, certain cuſtomary advices to miniſters were tranſmitted to Carlow for the purpoſe of being read to the ſelect monthly meeting on the 10th of March. The office of clerk to that meeting was at that time filled by one Abraham Shackleton, an appointed elder, who, being of opinion that theſe advices were objectionable, refuſed to read them. The objections of Shackleton, when conſidered as *argumenta ad hominem*, ſeem to be not a little weighty. It is a main principle of the ſociety, that rightly qualified miniſters ſpeak from the immediate direction of the Holy Spirit; and aſſuming this as a truth, he contended that by preſcribing rules to limit their miniſtry in mode, matter, or time, the ſociety muſt be regarded as limiting the operation of the Spirit. In conſequence of theſe objections on the part of the regular clerk, the advices in queſtion were read by another perſon.

A ſecond

A ſecond ſymptom of hereſy appeared on the 27th of March, at the Leiceſter quarterly meeting of general diſcipline, in which it was obſerved, on reading the report of the monthly meeting of Carlow, that in an anſwer returned by that aſſembly to a certain query, the epithet *holy* (which in the query was applied to the Scriptures) was omitted. On inquiry into the reaſon of this omiſſion, it was avowed to be intentional, and an attempt was made to juſtify it on the following grounds: (1.) That the fixing an undue value on the Scriptures tended to weaken the fundamental principle of the ſociety, viz. that the ſpirit of truth, inwardly revealed in the heart of every man, can alone lead to all truth. (2.) That many parts of the Scriptures cannot be regarded as either authentic or inſtructive. (3.) That they contain contradictory paſſages. (4.) That in the Old Teſtament the character of God is degraded by his being repreſented as actuated by the paſſions of humanity.

The avowal of theſe opinions gave riſe to ſerious and painful diſcuſſions. The champions on the ſide of orthodoxy and hereſy were reſpectively Samuel Woodcock and Abraham Shackleton. The intemperate warmth into which theſe diſputants were betrayed in diſcuſſing the ſubject of the Divine command iſſued to the children of Iſrael, reſpecting the extirpation of the Canaanites, was regarded as a breach of union, and they were both cenſured by the ſociety; the one on account of the unchriſtian ſpirit with which he defended the truth; the other on account of the evil tendency of his opinions.

It will be eaſily conceived that theſe dangerous diſcuſſions gave great uneaſineſs to the ſociety at large. In the national yearly meeting of 1798, it was ſtated that certain members ſeemed to be inclined to undervalue the Scriptures. A committee was conſequently appointed to inquire into the affair, who made a report confirming the fact, and recommending a general viſit to the different meetings in Ireland. This meaſure was ſtrenuouſly oppoſed by many members of the ſociety, who thought that its object was not ſo much to communicate wholeſome inſtruction as to ſearch into hereſy, and to pronounce a deciſion upon matters concerning which it would be not only juſt, but prudent, to permit individuals to form their own opinions. It was, however, finally adopted.

In this year the peculiar ſentiments of one David Sands, an American preacher, ſeem to have given riſe to additional diſſentions amongſt the Quakers of Ireland. David Sands, in oppoſition to the principles of the ſociety, cenſured the ſcrupuloſity of Friends with reſpect to the taking of judicial oaths,

even in criminal profecutions. He appears alſo to have approved of contributions in ſupport of war; at leaſt he is ſaid to have treated with contempt the feelings of thoſe who were uneaſy on this ſubject. Such, in ſhort, were his tenets and his conduct, that when he left Ireland it was with difficulty that he obtained his certificate of unity. So great was the diſguſt which he excited in certain individuals, that five members of the ſociety who reſided in Dublin, in violation of eſtabliſhed rules, abſtained from ſtanding up whilſt he was engaged in public prayer. For this offence they were degraded; and in the end they were diſowned, or baniſhed from the ſociety. Diſpleaſure at the ſeverity exerciſed againſt theſe delinquents, induced ſeveral of their acquaintance to relinquiſh their connexion with the Friends. In conſequence, as it ſhould ſeem, of a difference of opinion between the quarterly meeting and the ſelect quarterly meeting of Ulſter, in the year 1800, the ranks of the ſociety were ſtill further thinned, by the receſſion of various members.

At the national yearly meeting for 1800, ſome alterations were agreed upon in the rules for proceeding in relation to marriage.

"In conſequence of theſe alterations," ſays the author of this narrative, "if the parties intending to marry are members of the *ſame* monthly meeting, only *two* perſonal appearances and public declarations by each of them, viz. once in the women's, and once in the men's, monthly meeting for diſcipline, are now preſcribed; whereas, by the original rules, *ſix* perſonal appearances and public declarations by each of the parties, were required previouſly to the ſolemnization of their marriage." By the original rules, if the parties were not members of the ſame monthly meeting, it was requiſite for the man to appear in perſon, and to repeat in public his intentions of marriage at *twelve* diſtinct meetings for diſcipline. The intentions of the parties were to be announced *twenty* times prior to the ſolemnization of the marriage. Where the reſidence of the man was *ſixty* miles diſtant from that of his intended wife; and where each of their reſidences were *ten* miles diſtant from the place where their reſpective monthly meetings were generally held, (and it very frequently happens that the diſtances are conſiderably greater,) it was requiſite, *after* he had obtained her conſent, and *prior* to the ſolemnization of marriage, that he ſhould travel *two hundred and twenty miles in order to comply with the regulations of the ſociety.*"

This relaxation of ancient diſcipline did not, however, ſatisfy the ſpirit of innovation which about this time entered into the minds of a couple named John Rogers and Elizabeth Doyle. Theſe reformers addreſſed the quarterly meeting of Ulſter, informing the members of that aſſembly that they intended

tended to take each other in marriage, but could not conform to the rules of the ſociety; "believing," ſaid they, "there are many forms attached thereto which are by no means neceſſary, and we conſider every thing not neceſſary as ſuperfluous, and ſhould have no place in minds ſincerely diſpoſed to walk in the ſimplicity which truth leads thoſe into, who fully and unreſervedly adhere to its convictions." Influenced by their zeal for ſimplifying the proceſs of marriage, John Rogers and Elizabeth Doyle, after having given public notice of their intention, declared their acceptance of each other as huſband and wife before a number of witneſſes in the ſchool-houſe of Liſburne. In conſequence of this breach of diſcipline, they were diſowned by the enſuing monthly meeting; and at the national yearly meeting for 1801, ten members of the ſociety were diſowned for being preſent at their marriage.

Amongſt the number of thoſe who aſſiſted on that occaſion was William James Hogg, who in the year 1802 carried the doctrine of ſimplicity to a farther extent than his friend John Rogers. For, whereas the latter was married in the ſchool-houſe of Liſburne, the former profeſſed himſelf the huſband of Mary Anne Wood in the private dwelling-houſe of James Chriſty of Stramore. This couple experienced the fate of their predeceſſors in innovation: they were diſowned by the ſociety, which alſo baniſhed from its pale ſeven members who by their preſence had given countenance to this infringement of eſtabliſhed regulations.

In the mean time, notices of diſownment were ſerved upon Abraham Shackleton and ſeveral others, who, after due admonition, perſiſted in vilifying the Scriptures; and many Friends, whoſe caſes are fully ſtated in the Narrative, being diſſatisfied with the proceedings of the executive bodies of the ſociety, voluntarily ſent in their reſignation of membership.

Such are the principal facts contained in this Narrative; to which we have taken the earlieſt opportunity of directing the attention of our readers, as containing much curious information reſpecting the opinions and cuſtoms of the ſociety of Quakers. The obſervations which are occaſionally introduced into it are evidently the effuſions of a benevolent and candid mind, and well deſerve the ſerious conſideration of the friends of religious peace and union. They are calculated to repreſs the ſpirit of arrogance which is frequently to be detected in the language and conduct of ſchiſmatics, and to induce thoſe who hold the reins of church-government not to be too forward in enforcing laws, the ſtrict execution of which may bring trouble and diſtreſs upon the conſcientious. We may,

however, be permitted to obſerve, that if the latitude for which the author of this volume ſeems to plead, be allowed in its full extent, the regulations of the ſociety of FRIENDS muſt undergo a complete reviſion. Whether the preſent circumſtances of the ſociety render ſuch a conceſſion expedient, we pretend not to judge. But, arguing from the general principles of human nature, we cannot think that it will be eaſily obtained. A reverence for the inſtitutions of our anceſtors is the great bond of ſocial peace; and it is wiſely ordained by Providence, that in certain caſes it is difficult to perſuade men that they are wiſer than their fathers.

ART. CIV. *A Sermon, preached before the Society for the Suppreſſion of Vice, in the Pariſh Church of St. George, Hanover Square, on Thurſday, the 3d of May.* 1804. *By Richard Watſon, D.D. F.R.S. Lord Biſhop of Landaff.* pp. 27. price 1s. Cadell and Davies. 1804.

THOSE who have been inclined to doubt the neceſſity of ſuch a ſociety as that before which this diſcourſe was preached, and by whoſe deſire it is now made public, will, upon peruſing their reports,* we apprehend, be ſatisfied that the temptations to vice in this metropolis are much greater, and of more ſerious extent, than people in general are or can be aware of. When, for the ſake of gain, wretches can be found who take every means, the moſt ſecret and ſubtile, to deſtroy the morals of the riſing generation; to injure the health and ruin the conſtitution of the youth of both ſexes;—we cannot but applaud the zeal of thoſe reſpectable and highly reſpected members of ſociety who will ſtand forth to oppoſe the corruption of the times; who will lend their names and their influence to check an evil which threatens with deſtruction every thing that is dear to us as a nation.

The maxims laid down in the early part of this ſermon may lead all to ſerious reflection, and ſhould animate the virtuous to zealous exertion. If there be no inſtance of a rich, luxurious, and immoral ſtate ever reforming itſelf; if countries thus characterized always proceed from bad to worſe, till, in the courſe of God's providence, their fall is accompliſhed by the ſword, by famine, or by peſtilence; it behoves us at leaſt to do all in our power to retard the progreſs of vice, and thus, if poſſible, to tranſmit unimpaired to our ſucceſſors the privileges that we enjoy. We rejoice that the pious Prelate who has ſtood forward in this cauſe has not only inſiſted upon the diſcreet execution of the laws againſt vice, but has ſuggeſted

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* See Imperial Review, Vol. I. p. 477.

geſted means which, if attended to, may ſerve as a prevention. We hope the Society will conſider that the higheſt and moſt important ſervice they can render to the country, next to guarding the morals of the young, will be to endeavour to amend thoſe of the wretched and debaſed, by affording them innocent means of ſubſiſtence, and opportunities of acquiring virtuous habits. Here his Lordſhip alludes particularly

"To thoſe unhappy perſons of both ſexes, who are, at ſtated ſeaſons, diſcharged from our priſons, either from their crimes and miſdemeanours not being ſufficiently proved againſt them, or after they have ſuffered the correction and confinement required by law. The civil magiſtrate is the father of all his people; and one cannot but wiſh that he would provide a place for theſe his unfortunate children, where they might tender their labour for the ſupport of their life, till repentance and good conduct had reſtored them to the eſtimation of mankind. When perſons of either ſex have been once brought before a tribunal of juſtice, their character is gone; no one will hire them as ſervants, or employ them as labourers; their relations of fair fame, if they happen to have any ſuch, are aſhamed of them, and will not receive them into their houſes; the importunities, in the mean time, of hunger and thirſt cannot be reſiſted:—theſe unhappy victims of vice and imprudence are under a kind of phyſical neceſſity to return to their accuſtomed haunts of wickedneſs, of ſupporting a miſerable exiſtence by robbery, theft, and proſtitution."

The Biſhop then goes on to anſwer objections that may be made to this plan, and others that may be oppoſed to the ſociety; and we recommend his reaſoning to the public at large; before whom we ſhall beg leave to lay the concluding part of his animated addreſs:

"The life of philoſophers, it has been ſaid, is ſpent in the contemplation of death;—the life of Chriſtians ought to be ſpent in the contemplation of everlaſting exiſtence. Gracious God! how terrible to bad men, how pleaſurable to good men, how intereſting to all men, is the thought of everlaſting exiſtence! It is a thought, which, if rooted firmly by faith in the hearts of individuals, if expanded therein by contemplation, if cheriſhed therein by repeated reflection, would of itſelf reform the morals of mankind. Everlaſting exiſtence!! Ambitious tyrants of the earth, relentleſs murderers of mankind, barbarous promoters of rapine, deſolation, and bloodſhed, think of this!

"Boaſters againſt God, mockers in the latter times, arrogant, ignorant, impious ridiculers of the religion of Chriſt, think of this!

"Gay, ſenſual, diſſipated conformiſts to the fooliſh faſhions of a wicked world, think of this!

"Perhaps you do not believe in this everlaſting exiſtence; perhaps you have ſo puzzled your reaſon with dark argumentation for and againſt the natural immortality of the human ſoul, for and

againſt the poſſibility or the credibility of miracles, that you are diſtracted by ſcepticiſm, and beginning to lean to the annihilating doctrines of Epicurus,—to the opinion, that as the beaſt dieth, ſo dieth man.——Oh, let not a propenſity to vice blind your underſtanding,—truſt not ſpeculations, which, in removing the hopes and fears of futurity, will give the reins to your paſſions: for, paſſions indulged without reſtraint muſt, of natural conſequence, ſhut againſt you the gates of heaven. Read the Goſpel; it will tell you the danger of paſſions uncontrolled.—Read the Goſpel; and you will find that anchor of a Chriſtian's hope, the fact of the reſurrection of Chriſt, and conſequently the certainty of your own, eſtabliſhed by teſtimony as indiſputable as any fact in ancient hiſtory.—Read the Goſpel; believe the Goſpel; obey the Goſpel: for in it are the words of everlaſting life; in it, and it alone, can ſinful man (and what man ſinneth not?) find reſt unto his ſoul. I conclude, in the language of St. Paul to Timothy; "Conſider what I ſay: and the Lord give you underſtanding in all things!"

BOOKS

PUBLISHED IN THE MONTHS OF APRIL AND MAY 1804;

With brief Notices of thoſe that are not reſerved for more ample Examination.

Gramina Britannica; or, Repreſentations of the Britiſh Graſſes: with Remarks and occaſional Deſcriptions. By J. L. Knapp, Eſq. F. L. S. & A. S.

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An Elementary and Practical Treatiſe on the Landed Property of England: containing the Purchaſe, the Improvement, and the Management of Landed Eſtates. By Mr. Marſhall. 4to. pr. £2. 2*s.*

The Hiſtory of the Honourable Artillery Company of the City of London, from its earlieſt Annals to the Peace of 1802. By Anthony Highmore. 8vo. pr. 12*s.* 6*d.*

Obſervations on the Diſeaſe called the Plague, the Dyſentery, the Ophthalmy of Egypt, and on the Means of Prevention. By P. Aſſalini, M. D. 12mo. pr. 4*s.*

The Life and Poſthumous Writings of W. Cowper, Eſq. &c. By W. Hayley, Eſq. 4to. vol. 3. pr. £1. 1*s.*

An

An Inquiry into the Nature and Origin of Public Wealth, and into the Means and Causes of its Increase. By the Earl of Lauderdale. 8vo. pr. 8*s.* 6*d.*

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An Abridgment of all the Statutes now in Force relative to the Revenue of Excise in Great Britain. By James Huie. 8vo. pr. 10*s.* 6*d.*

The Transactions of the Royal Irish Academy. Vol. 9. pr. £1. 6*s.* 6*d.*

Celtic Researches, on the Origin, Tradition, and Language of the ancient Britons; with some Introductory Sketches on Primitive Society. By the Rev. E. Davies. 8vo. pr. 12*s.* 6*d.*

The Lives of the Scottish Poets; with preliminary Dissertations on the Literary History of Scotland, and the early Scottish Drama. By David Irving. 2 vols. pr. 18*s.*

The History of Animated Nature; viz. Birds, Beasts, Fishes, and Insects. By W. Holloway, Esq. and J. Branch, A. M. 4 vols. pr. £1. 8*s.*

Hints for Picturesque Improvements in ornamented Cottages and their Scenery. By Edmund Bartlet. 8vo. pr. 10*s.* 6*d.*

Travels in Switzerland. Translated from the French of E. F. Lantier, by Frederick Shobert. 6 vols. 12mo. pr. £1. 4*s.* or, with folio plates, pr. £4. 4*s.*

A Discourse delivered at Hackney, April 8th 1804, on Occasion of the Death of the Rev. Joseph Priestley, LL. D. F. R. S. &c. To which is annexed, a brief Memoir of Dr. Priestley's Life and Writings; and a Letter from his Son Mr. Joseph Priestley, containing the Particulars of his last Sickness. By Thomas Belsham. pp. 62. pr. 2*s.*—And also,

A Sermon, preached in the Unitarian Chapel in Essex Street, London, Sunday, April 15, 1804, on Occasion of the Death of the Rev. Joseph Priestley, &c. By John Disney, D. D. F. S. A. Second Edition. pp. 22. pr. 1*s.*—And also,

A Sermon, occasioned by the Death of the late Rev. Dr. Joseph Priestley, delivered in the Dissenting Chapel in Monkwell Street, on Sunday Evening, April 15, 1804. By John Edwards. pp. 47. pr. 1*s.* 6*d.*—And also,

A Bio-

A Biographical Tribute to the Memory of the Rev. Joſeph Prieſtley, L.L.D.* F.R.S. In an Addreſs, &c. delivered at Birmingham, April 22, 1804. By Joſhua Toulmin, D.D. To which is added, a Letter to the Congregation, by John Kentiſh. pp. 40. pr. 1 s.

IT was not to be ſuppoſed that the death of Dr. Prieſtley, to which we referred in our laſt number (p. 619), would be regarded with indifference by his friends in England. Long abſence from his native country has in no reſpect abated the regards or cooled the affection of thoſe who had been accuſtomed to reverence his character, and to hold his various talents in high eſtimation. Beſides the ſeveral tributes of reſpect already paid to the memory of this great man in almoſt all our periodical publications, we have before us four ſermons, by perſons who all, in ſome way or other, were connected with him before his departure to America.

A conſiderable part of three of theſe diſcourſes is devoted to the biography of the deceaſed: in this reſpect Mr. Belſham's is the moſt minute and elaborate; though there are facts in Dr. Toulmin's "Tribute" which do not occur in Mr. Belſham's "Memoirs." Mr. Edwards's ſermon is diſtinguiſhed for its eloquence as a compoſition, while it diſplays the affection of a friend: and in Dr. Diſney's we have a very neat eulogy on the life and writings of Dr. Prieſtley, of whom he ſays, "There have, indeed, been few men to whom the world owes ſo much, and not many to whom the world has made more ungrateful returns." This gentleman, in contemplating the death of his friend, is led to the recollection of other loſſes, which the church and the world have within a few years ſuſtained:

"The renumeration of a very few years will chronicle the deaths of a large circle of eminent ſcholars, well known to each other; and, though members of different churches, united in their heart's deſire, and in their labours to reſtore to purity, and to explain with fidelity, the written word of God; from whoſe ſociety no one could retire uninſtructed or unedified. In biblical literature alone we have to lament, in the courſe of little more than four years, a Dodſon, a Wakefield, a Geddes, a Garnham, and now a Prieſtley: not to mention the loſs, within the ſame period, of a Newcome and a Blayney; which was preceded not long before by that of a Kennicot and a Lowth."

The Trial, at large, of William Sparling, Eſq. and Samuel Martin Colquitt, Eſq. on an Indictment for the Murder of Mr. Edward Grayſon of Liverpool, before Sir Alan Chambre, at

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* Dr. Toulmin has fallen into the error againſt which we entered our proteſt in vol. I. p. 618. note. In the title to "Socrates and Jeſus compared," the letters L. L. D. are thus pointed; but our printer, who is accuſtomed to more accuracy, placed them LL. D. which renders the note almoſt unintelligible.

at the Assizes held at Lancaster on Wednesday, April 4, 1804. Taken in Short-hand, and collated with the Notes of other Writers. Seventh Edition. pp. 76. pr. 3*s*. 6*d*.

THE report of this interesting trial appears to have been taken with a considerable degree of accuracy. It is not given to the world "at the particular instance of either of the parties concerned," but the responsibility attaches wholly to the publisher, who appears, however, from the preface, to have undertaken the business from other motives than those which would sway a mere tradesman. We abhor the practice of duelling, and wish that means might be devised to put an end to a system which originated in the dark ages of barbarism; but we respect the rights of juries, and think that the report of trials should be given without comments by the parties, editors, or publishers.

The Reply of a Near Observer to some of the Answerers of the Cursory Remarks. pp. 102. pr. 3*s*.

THE controversy to which Mr. Addington's administration gave birth, and of which this pamphlet makes a part, was begun before the existence of our Journal: we had, however, intended to have given a general view of it in the present number, but the change which has lately taken place in his Majesty's councils renders it unnecessary; we therefore merely announce this defence of "a near observer."

Letter to a Member of the present House of Commons. By W. H T. pp. 36. pr. 1*s*.

A spirited attack on Mr. Windham and his friends, on account of their opposition to Mr. Addington's administration. It is written with ability, but now completely out of date.

Desultory Observations on the Act of the last Session of Parliament, intitled, "An Act for granting to His Majesty a Contribution on Profits arising from Property, Professions, Trade, and Offices." Addressed to the Landed Interest of Great Britain. By a Landholder. pp. 55. pr. 1*s*. 6*d*.

THE author of this pamphlet, having been nominated a commissioner for the general purposes of the act upon which these observations are offered, felt himself bound to investigate the duty required of him; and in so doing has discovered, that the just rights of the landed interest of Great Britain have been invaded, and very materially injured, in not being allowed to pay their own tax. This suspicious circumstance, he thinks, may have arisen either from their poverty, that might lead them to be tardy in their payments; and for that reason, the "sagacious framers of the act" have cunningly devised the method of securing the tax by stopping it *in transitu*; or, as a cover to prevent its being seen that the present income and the old land-tax are the same, concealed under a different name.

Our land-holder argues his point with judgment; but if we admit that he has established his main proposition, "that the just rights of the landed interest have been invaded and injured," we suspect that

that there are but few who will agree to the inference drawn from the matter in diſpute:

"And I am of opinion, that they (the rights of the landed intereſt) cannot be reſtored, or defended againſt this injury, without reſorting to the income-tax of laſt war; and if the wiſdom of parliament ſhall judge it neceſſary, let the commiſſioners, who are to diſcharge that duty, be armed with a ſtronger authority, than hitherto it has been thought proper to entruſt them with, to trace, to check, and to detect fraudulent concealment."

Reflections proper for the preſent Times. pp. 36. pr. 6*d*.

THESE reflections conſiſt of a ſcanty account of the dealings of Heaven with the Jews, and of a partial ſketch of the enormities practiſed in the courſe of the French revolution. Following ſome conſiderable authorities, the writer of this tract maintains, from the example of the centurion, that the characters of the warrior and the Chriſtian are not incompatible.

Facts and Illuſtrations relative to the Military Preparations carried on in France, in the Interval between the Concluſion of the Treaty of Amiens and the Commencement of the preſent War. From the French of Sir Francis d'Ivernois. pp. 86. pr. 2*s*. 6*d*.

BESIDES the facts brought together in this pamphlet to prove, that during the interval between the Treaty of Amiens and the commencement of the preſent war, the chief conſul was conſtantly employed in preparations for the renewal of hoſtilities, we have an expoſition of the events which led to the rupture between France and Great Britain. Theſe may be thus briefly enumerated: 1. Bonaparte ſeparates the Valais from the Helvetic republic, and proclaims himſelf head of the Italian republic. 2. Syſtem of abuſe carried on by the French government againſt the government, people, and king of England. 3. Syſtem of plunder exerciſed againſt the commerce of England. 4. Refuſal of the French government to take off the ſequeſtration on Engliſh property. 5. France incorporates Piedmont without the conſent of the lawful ſovereign. 6. Bonaparte arrogates to himſelf the abſolute diſtribution of German indemnities. 7. He refuſes to withdraw his troops from Holland. 8. Invades Switzerland. 9. Maintains that England has no concern in the affairs of the continent. 10. Overthrows the Swiſs conſtitutions. 11. Publiſhes Sebaſtiani's report. 12. Requires the evacuation of Malta. And 13. Warlike preparations carried on in France, from the ſignature of the Treaty of Amiens. Surely theſe are provocations which, if fairly made out, will go a great way in the juſtification of the Adminiſtration which has lately been diſmiſſed from his Majeſty's councils.

A ſolemn Proteſt againſt the Revival of Scenic Exhibitions at the Royal Theatre, &c. By the Rev. Thomas Thirlwall, M. A. pp. 15. pr. 6*d*.

Mr.

Mr. THIRLWALL's motives are laudable: he is anxious to guard the morals of the rising generation from the snares and seduction of vice; and this protest is entered by him, that the public may know that the licensing the Royalty Theatre does not meet with general acquiescence, and that a spirit of opposition is awake, and will be exerted at a future opportunity.

P. S. We are happy to correct a mistake in the account given of Mr. Thirlwall's Diatessaron in our last number. Dr. White's marginal notes with regard to *time* and *place*, are translated and stand as *cut-in notes*.

Two Letters addressed to a Noble Lord, on the Manufactures, Agriculture, and apparent Prosperity of Scotland; with a few Strictures on the Speculations, Morals, and Manners of the Nineteenth Century. pp. 55. pr. 2*s*.

THESE letters contain a severe invective against the morals of the people in Scotland, the depravity of which, in the opinion of the author, originates chiefly, if not entirely, in two overwhelming and pernicious streams, the insatiable love of gain, and the inordinate use of ardent spirits. The author is probably much better acquainted with Edinburgh than with the city of London; for, in comparing the state of society as it exists in the two places, he gives a decided preference to the latter.

An Inquiry into the Rot in Sheep and other Animals; in which a Connection is pointed out between it and some obscure and important Disorders in the human Constitution. By Edward Harrison, M. D. &c. pp. 56. pr. 2*s*.

WE have seldom met with a tract that merits more of the public attention than the one now before us. We heartily agree with Dr. Harrison, that the numerous complaints of sheep are entitled to a very particular attention: but, perhaps, he anticipates too much, when he expects through them to be enabled to clear up several important matters relative to agues, remittents, the yellow fever, dysentery, cholera morbus, &c. Our author expects also that the Egyptian ophthalmia will be found to resemble the blindness with which sheep are sometimes afflicted in the summer; and that consumption, which makes such havock among the youth of Britain, may receive illustration by examining the lungs of sheep, which have been kept for a long time in high and low situations, and in a soft and sharp atmosphere.

Dr. Harrison first inquires into the nature of soil, and the circumstances which induce the rot, and attempts to prove that marsh miasmata are equally the cause of agues, remitting fevers, &c. in the human subject, and of the rot in animals; having enumerated the several causes of the rot, he suggests some plans for the prevention of that disease, and concludes with a brief history of it, which will be a good guide to graziers and others, by which they will know when their flock or the individuals of it are affected.

Dr.

Dr. Harriſon ſolicits information from medical practitioners and agriculturiſts concerning any diſorder in the human ſubject or in brutes, that is imputable to miaſmata. We truſt, from the work before us, that the reſult of his inquiries will redound to the intereſts of the community.

Hints for the Improvement of the Iriſh Fiſhery. By George N. Whately. pp. 45. pr. 1s.

THE branch of the fiſhery referred to by Mr. Whately is of a domeſtic nature, calculated to employ the labourer, the huſbandman, and the mechanic, during the hours he can ſpare from his other avocations. The *trammel-net* recommended in this tract is about forty fathoms in length, and three in breadth, with a meſh of five inches in diameter. Four of theſe nets, connected by a rope paſſing along the extremity of each, compoſe a ſet. This is ſunk with leads to the bottom of the water, and it is ſuſtained in a perpendicular direction, by means of corks affixed to the upper part of it.

The oppoſition made to this kind of fiſhery is fully expoſed by Mr. W.; and the comparative advantages which it poſſeſſes over the uſual mode, are fully diſplayed, from which he infers that the trammel-fiſhery appeals forcibly to the active interference of men in power for protection. The original expence of the net has, in ſome inſtances, been more than compenſated by the ſucceſs of a ſingle night. As an illuſtration of his argument, Mr. W. ſays,

"One of the moſt gratifying objects I ever remember to have beheld, was during a trip to Baltimore. On a beautiful autumnal evening I rambled over ſome barren rocks to gain a view of the ſea, and was ſtruck with ſingular pleaſure, on aſcending the height, to obſerve a ſmall fleet of boats, of every deſcription, more than a hundred in number, occupied in the employment of fiſhery. There could not be leſs than five hundred perſons in buſy attendance on their occupation, whoſe families, moderately ſpeaking, muſt have compriſed upwards of two thouſand ſouls. They were aſſembled from Cape Clear and the neighbouring iſlands. It was a proſpect the heart dwelt on with delight. The ſight of induſtry ſo well applied, and the reflection that it was drawing treaſures from the deep, and contributing to the wants of ſo many of our fellow-creatures, gave a ſatisfaction to the mind that ſimilar ſcenes alone are capable of inſpiring."

Practical Arithmetic, &c.; including Rules and Examples of Mental Calculations: with Notes. By J. Richards. pp. 155; pr. 2s. 6d.

THERE is ſcarcely a year paſſes in which we have not new books of Arithmetic. Every inſtructor thinks his own plan the beſt, which, of courſe, requires only to be made known, for others in the ſame profeſſion to think ſo too. The little work before us poſſeſſes much merit. It abounds with examples that will lead the pupil to think for himſelf on other ſubjects beſides that of Arithmetic.

Two New Dialogues of the Dead: The First, between Handel and Braham; the Second, between Johnson and Boswell. By J. B. pp. 32. pr. 1*s.*

A NEW mode of instruction is invented in the first of these dialogues: "It originated," says the author, "in a false report of Mr. Braham's death:—may he live to reap benefit from the advice which has arisen from the mistake!" There are in both some poor attempts at wit. Handel thinks himself injured by Braham's voice; and Johnson is angry with Boswell's biography: "Little did I suppose while I was permitting you familiarly to dangle at my lips, and catch my crudities as they fell, that I was inditing to an amanuensis, and fulminating posthumous anathemas against myself."

Heliodora; or the Grecian Minstrel. From the German of Baron Göthe. 3 vols. pp. 626. pr. 10*s.* 6*d.*

IT may be considered as a desideratum of literature to be supplied with a vocabulary sufficiently copious and comprehensive to arrange all the *nondescripts* of fiction under distinct and regular classification. The author of Heliodora, aware of the difficulty of determining to what order his book belonged, has left the task to his readers. Fortunately for us, a variety which we would call a sort of *heteroclite* derivative of the drama, lately appeared on the stage by the name of melo-drama; and as it is well known, that romances have been made into tragedies, and dramas converted to novels; in addition to these varieties, Heliodora is evidently drawn from a melo-drama, and may furnish our ballet-makers with useful hints for the fabrication of a new Caravan; or the production of another Valentine and Orson.

The Worst of Stains: a Novel. By Henry Summerset. 2 vols. pp. 406. pr. 7*s.*

THIS is, alas! a romance of real life; it is an interesting, impressive, and truly moral tale.

The Talisman: or, Singular Adventures of an Old Officer; written by himself. 2 vols. pp. 480. pr. 7*s.*

THIS talisman is preserved from infamy only to pass to oblivion. —We trust we shall not often have to dismiss a work so dull, so licentious, and so disgusting.

Virtuous Poverty; a Tale. In Three Volumes. pp. 780. By Henry Siddons. Phillips. 1804.

THE morality of this work is unexceptionable. To those unfastidious readers who require not the *original*, and revolt not from the *improbable*, it may afford some hours of innocent amusement.

A Dramatic Synopsis; containing an Essay on the Political and Moral Use of a Theatre, involving Remarks on the Dramatic Writers of the present Day, and Strictures on the Performers

formers of the two Theatres. By Thomas Gilliard. pp. 146. pr. 4s.

IN this pamphlet there are some pertinent remarks and judicious reflections, which may be read with advantage by those who are not regular in their attendance on the theatre. To some of the author's sentiments respecting the dramatic writers of the present day we feel little disposed to accede. In his observations on the scenic decorations and costume of the stage, he displays sound judgment and correct taste: and though evidently unauthorized to take his seat at the bar of dramatic criticism, may rank with other popular connoisseurs in the histrionic art.

Observations on the Causes of Clerical Non-Residence, and on the Act of Parliament lately passed for its Prevention. pp. 79. pr. 2s. 6d.

THE author of this pamphlet is no respecter of persons, where he considers truth and the interests of his country concerned. He thinks and says, "The legislature have done wrong by entering upon this business at all; that, having entered upon it, they have, with much good, enacted also much that is amiss; that they have, in some instances, descended to nugatory particulars, and, in other instances, have ordered that which will never be executed." Having thus arraigned the supreme power of the country, he tells us the object which he has in view is to recommend a system of strict residence; and to argue, not merely for the residence of a clergyman, but for the residence of the incumbent himself. And from this incumbent what does he expect? That the liturgy be read twice on a sunday; that he keep up a regular catechetical instruction of all the youth in the parish, by classes, not exceeding eight or ten in each class; that no person in the parish be sick whom he does not visit and pray with, or endeavour to visit whether invited or not; that his wife, if he be a married man, be an example of sobriety, cleanliness, and order; and that he be well acquainted with every house in the parish and its inhabitants.

The writer of this work has thought fit to conceal his name; but he possesses a high and independent mind. He is a clergyman, and claims for himself and brethren the privileges which attach to his countrymen in general.

"We do not forget, that, though clergymen, we are, besides, citizens of *no mean city*; that we have a right to the same privileges as other Englishmen, and expect to have our cases constitutionally determined, by written laws, not by the summary opinion of a judge."